THE Instructor

JANUARY 1961

OUR COVER

This little girl is experiencing the joy that comes from serving others—in the home, the sickroom, or wherever help is needed. In serving others we serve the Lord, and we follow in His footsteps.

We read in *Acts* 10:38 that He ". . . went about doing good, . . ." The parable of the sheep and the goats teaches this great truth: ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew* 25:40.)

—*Kenneth S. Bennion.*

TEACHERS' GUIDE TO CONTENT

1961 S.S. Course No.

"IT'S FUN TO HELP," Front Cover *by Ralph T. Clark; Beal Studio*

"THE BURDENS OF THE OLD YEAR," 1 *by President David O. McKay*

"IN THE COURSE OF RIGHTEOUSNESS," 2 *by Elder ElRay L. Christiansen*

"I LEARNED TO PRAY," 4 *by James B. Keysor*

MARCH, 1961, TEACHER IMPROVEMENT LESSON, 6 *by Charles Bob Simpson*

"CORRECT TECHNIQUES FOR INTERVIEWING," 8 *by Clarence S. Barker*

"HELP CHILDREN TO BE WISE IN THEIR PLAY," 10 *by Robert N. Warner*

"THE PRINCIPLE OF REPENTANCE," 12 *by Hazel F. Young*

"LEADERSHIP . . . A CHAIN REACTION," 13 *by General Superintendent George R. Hill*

"EACH INDIVIDUAL IS PRECIOUS," 14 *by Reed H. Bradford*

"YE ARE A CHOSEN GENERATION," 16 *by President Joseph Fielding Smith*

"BUILDING THE KIRTLAND TEMPLE," Center Spread *by Edward T. Grigware, artist; Hazel W. Lewis, author*

"CHRIST AND THE RICH YOUNG RULER," 19 *by Marie F. Felt*

JUNIOR SUNDAY SCHOOL DEPARTMENT, 21 *by Margaret Hopkinson*

SUPERINTENDENTS' DEPARTMENT, 22 *by the General Superintendency*

"CHURCH HISTORY AND BOOK OF MORMON HELPS," 24 *by General Superintendent George R. Hill, Minnie E. Anderson*

SUNDAY SCHOOL MUSIC FOR THE MONTH OF MARCH, 26 *by Alexander Schreiner, Florence S. Allen*

"THE SPIRIT OF ELIJAH," 28 *by Lucy Picco*

"A MESSAGE ON THE WALL," 30 *by Luacine Clark Fox*

"MOMMY'S BIG HELPER," 32 *by Margaret Ipson Kitto*

"NOW, HEAR THE BOOK OF MORMON," 33 *by Lawrence E. Cummins*

SUGGESTED EASTER WORSHIP SERVICES, 34 *by Assigned Committee*

"TRUE KNOWLEDGE OF THE TRINITY," 35 *by Richard O. Cowan*

"YOUTHFUL MATURITY," Outside Back Cover *by Wendell J. Ashton*

© 1961, Deseret Sunday School Union Board

GREETINGS:

Religion has been described as a "burning fever." When applied to true religion, in which light we hold the Gospel of Jesus Christ, this analogy is good, because a fever reflects the battle against disease. True religion is just such a battle. It also connotes a battle for life against death — for survival against destruction.

Whenever we can feed the fuel of such a fever, we are pursuing a righteous cause. We hope you find such fuel in this issue of *The Instructor*.

THE INSTRUCTOR COMMITTEE,

1	1a	3	5	7	9	11	13	15	17	21	23	24	27	29	Music	Library	Administration	Home
1/1 (1), 4/30 (18)	1/8 (2)	•	•									•				Jan.–Mar.		•
•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	Jan.
										4/30 (16)		•		3/5 (9)		•		•
							3/19 (13), 3/26 (14)		1/15 (2), 1/22 (3)				3/5 (8), 3/12 (9)					•
•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
										3/19 (11)						•	•	•
3/12 (11)	1/29 (5)	•	•								3/26 (24)						•	•
•	•	•	3/19 (12), 3/26 (13)				4/16 (16), 4/23 (17)						3/12 (9)					Jan.–Mar.
•	•	•	•	•	•	•	•	•	•	•	4/2 (25)	1/29 (5), 2/5 (6)	•	•	•	•	•	Jan.–Mar.
												2/12 (7), Mar., Apr.				•		Jan.–Mar.
		•				2/12 (6)	3/5 (11)		•					4/30 (16)		•		•
				3/26 (12)		3/5 (9)				•				•		Jan.–Mar.		Jan.–Mar.
•	•	•	3/12 (11)										•			Jan.–Mar.		Jan.–Mar.
•	•	•	•													•	•	•
•	•	•	•	3/5	•	•	3/5	•	•	•	•	•	•	•	Mar.	•	Mar.	
		•		•		•								•		•	•	•
•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	Mar.	•	•	•
		3/5 (10)		3/26 (12)	1/9 (1), 1/15 (2)	3/5 (9)										•		•
		•	4/30 (17)	•	3/26 (12)											•		Jan.–Mar.
1/1 (1), 1/29 (5)	3/12 (11)	•	•													•		•
		•			•			•								Mar.	•	Mar.
•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	Mar.-Apr.		Mar., Apr.	
				1/15 (2)		1/15 (12)	1/29 (6)		1/29 (4), 2/5 (5)					1/15 (2), 1/22 (3)		Jan.–Mar.		•
•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•

Numbers in parentheses indicate lesson number.

•Indicates material has special value for the course or area though not keyed to a lesson.

Dates indicate the time when enrichment material applies to specific lesson content. First number is the month; second number is the day.

January, 1961, Volume 96, No. 1

COVER REPRODUCED BY THE DESERET NEWS PRESS

The Burdens of the Old Year

by President David O. McKay

ON the night of December 31, 1960, many merry "watching parties," and millions of individuals will see the Old Year fade into the past forever. "Fade" is the proper word; for most of us will permit him to become absorbed "in the being of the eternal silence," as unburdened as the morning mist absorbed in the sunshine. And yet each might have thrust some things upon him, which, in the aggregate, would have made him a heavily-laden traveler into the land of Forgetfulness.

First, the Old Year might have carried packages of regrets and feelings of remorse that have cankered our souls because of failures during the year. The failures themselves we shall remember and from them gain wisdom; but the discouragement and gloom that followed them should be thrust, with the year, into the past forever. There is true philosophy in the lines:

'Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook an' keep a-tryin'
Keep a-goin'!

Next, the Old Year could bear great bundles of hate. What right has man to obstruct the New Year's progress with such huge, almost insurmountable obstacles? Nations distrusting nations; creeds despising creeds; men reviling men; women scandalizing women — all producing the misery that inevitably follows,

The ruling principle of Hate,
Which for its pleasure doth create
The things it may annihilate.

Why not thrust it all into the past, and with the Old Year, let it die?

Other things akin to hate which might also pass out of our lives are harsh words and unkind deeds. These have wounded many a heart during the past 12 months and have caused deep pangs of sorrow. Friendly feelings and promising love they have blighted as bitter frosts blight the rosebuds. Why not let the Old Year carry these soul-oppressing things into oblivion? This we should do for our own good; for every cruel word and unkind deed is a boomerang that returns to bruise our own natures.

To have all these things banished from the lives of men is to expect too much of the world. Even to suggest it brands one as a dreamer. But how happy this New Year would be if every professing Christian had even *desired* to burden the Old Year with the ". . . works of the flesh. . ." (*Galatians* 5: 19.)

The mission of the Church of Jesus Christ of Latter-day Saints is to assist mankind in overcoming evil and in cherishing the good. It teaches that repentance is an eternal principle of salvation; and the thrusting of our weaknesses and sins upon the Old Year, to be carried into the never-returning past, is but the practical application of this sublime principle.

May the New Year be rich in blessings of *love, joy* and *peace;* and when the year shall have ended, may there be less worry, enmity, selfishness, and sin to burden its passing. Nineteen Hundred and Sixty-one, then, will be prosperous and happy because we shall help to make it so.

(Of general interest.)

THROUGH HEARTACHE AND ADVERSITY, JOSEPH REMAINED . . .

In the Course of Righteousness

by Elder ElRay L. Christiansen
Assistant to the Council of the Twelve

JOSEPH was born in a tent, the son of Jacob and his beloved wife, Rachel. Most of us descended from Joseph through the loins of Ephraim, his son. Joseph's mother died while he was still a young boy. Because he was so much younger than his other brothers, and because he was always obedient and trustworthy, Jacob loved Joseph deeply. This caused his older brothers to become extremely envious of Joseph.

While in his teens, Joseph was given an insight into his future. It came to him in an unusual way — through dreams or visions. This must have been God's way of impressing him with the fact that, through his posterity, Joseph was to affect a great portion of humanity which would dwell upon the earth. And it must also have been God's means of fortifying him against circumstances which otherwise might have caused him to falter, or to depart from the course of righteousness.

Joseph, being a boy about 17, thought that his brothers would be pleased to hear about these dreams which had moved him so; but he was mistaken.

The brothers of Joseph became irate and hateful, especially when he told them he had dreamed that:

. . . We were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

. . . Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? [*The brothers demanded.*] (*Genesis* 37:7, 8.)

I need not review for you the details of how the brothers of Joseph placed him in an empty well to die, but later changed their minds and instead sold him to some Ishmaelite traders who were on their way to Egypt to sell their merchandise.

While the hatred of his brothers and their treatment of him was a terrible shock to young Joseph, and while he was sad and disillusioned in being forced to leave his home and become the property of coarse and hardened men, facing an uncertain future, he was strengthened and given courage by the promises made to him and through the high ideals implanted in him in his home.

Sold into Slavery

After a long, tedious journey, Joseph, the young Hebrew, handsome and strong, was sold as a slave to Potiphar, a man of considerable influence. He was captain of the guard and one of Pharaoh's high officers.

It would have been an easy thing for Joseph to have become despondent and totally discouraged. He was among a strange people. He could have forsaken the principles and standards he had been taught. He could have become disgruntled and rebellious over the unfair and unjust treatment he had received. But he did not. He did his tasks well and labored cheerfully.

Joseph was born of "goodly parents," and from them he inherited many natural gifts and was taught correct principles. He had received no particular training in business and management practices, but his honesty, judgment, thoroughness and dependability were soon recognized. Before long, Potiphar put him in charge of all his personal business affairs, as well as managing details of his extensive household — the servants, animals and possessions of his Egyptian master. All that he possessed, Potiphar placed in the hands of Joseph. It appeared as though he would soon be on the road to freedom and to distinction.

Joseph Triumphs over a Crisis

Since part of Joseph's duties consisted of looking after matters connected with the vast household, quite naturally he was thrown into close association with Potiphar's wife in order that her needs would also be cared for. Unfortunately, she was not loyal to her husband, who had trusted her. She soon found herself desperately in love with the handsome, intelligent and agreeable Joseph.

Being honorable, Joseph pretended not to notice this, and he gave her absolutely no encouragement. He did treat her with the respect, however, as a woman in her station demanded. But she was a wicked and designing woman. In the Bible we read:

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, . . . (*Genesis* 39:7, 10.)

Here, indeed, a difficult situation had developed.

If he shunned this woman, it might mean a loss of his hard-earned status and prestige. If ever a person was subjected to pressure to yield

(For Course 29, lesson of March 5, "The Book of Mormon Fulfills Bible Prophecies"; for Course 21, lesson of April 30, "Joseph, a Savior to His Father's House"; and of general interest.)

to a temptation, Joseph was that person. To comply with this influential woman's wishes in such circumstances might have appeared to some to be the only way out of his difficulties.

But Joseph had been reared in a religious home where the ideals of chastity were guarded and respected. He knew that to commit the sin of unchastity would be an offense before God. He knew, too, that Potiphar trusted him. To try to justify himself in paying any undue attention to his master's wife would be to forsake that trust. This he could not do. Thus, he refused and said to her, according to the Bible:

. . . My master . . . hath committed all that he hath to my hand;

There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

And she caught him by his garment, . . .

Risking all the consequences of spurning this woman, in order to be true to his trust and to God, we are told, ". . . he left his garment in her hand, . . . and got him out." (*Genesis* 39:8, 9, 11, 12.)

Spurned, and her pride wounded, Potiphar's wife's pretended affection turned to hatred. Cunningly she showed Joseph's cloak to her husband, saying that he had come into her boudoir to make love to her, and that as she screamed, he rushed out, leaving it behind.

Of course this was an outrageous falsehood; but in his anger, Potiphar believed her, and he promptly thrust Joseph into a dungeon. Thus, Joseph suffered humiliation and disgrace for the noblest deed of his life.

An Interpreter of Dreams

Nevertheless, his faith in God was firm. Even though many years had passed since being separated from his family (having spent part of the time in a loathesome dungeon—falsely accused), he was confident that his trust in God would be vindicated. And it was. For in a most unusual manner and with the help of God, he was brought from that dungeon to a position of power and almost unlimited authority!

Upon hearing of Joseph's ability to interpret dreams,

. . . Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. (*Genesis* 41:14-16.)

Joseph interpreted Pharaoh's dream which foretold of seven years of bounteous harvest in the land, to be followed by seven years of famine.

Pharaoh was so impressed by this interpretation that he said unto his servants:

. . . Can we find such a one as this is, a man in whom the Spirit of God is?

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. (*Genesis* 41:38-40.)

With this great authority, Joseph worked out a system for storing the surplus grains gathered in the seven years of plenty, and of dispensing it during the time of famine. Not only did he save the people of Egypt, but, we are told:

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. (*Genesis* 41:57.)

Now when Jacob [*Joseph's father*] *saw that there was corn in Egypt, Jacob said unto his sons, . . . Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us from thence; that we may live, and not die.* (*Genesis* 42:1, 2.)

A Glorious Reunion

After they had gone home and later made their way back to Egypt to buy this corn, Joseph (knowing who his brothers were, of course) called them before him. The record tells us that when they stood before him, even though they had treated him as they had, Joseph was so overcome that he had to retire to an anteroom where he wept. When he finally recovered his composure, he came again before them and ordered all out of the room except his brothers.

. . . And there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud: . . .

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

(*Concluded on page* 25.)

a whole new life and a testimony are mine because . . .

I learned to pray

*by James B. Keysor**

EARLY in 1943 I was having a struggle to support my wife and four children. What to do and how to go about doing it was a matter of major concern to me.

I did not realize at the time that the major cause for my struggle was my failure to fulfill some important obligations. I was not living up to the standards of the Church; and, as a Senior Aaronic Priesthood holder, I was not giving my support to any Church activity. I knew how to avoid such things.

To help alleviate our difficult financial condition, I sold the equipment that I had been using to record the Tabernacle Choir broadcasts. It was sold to an organization in Los Angeles; and, since they also wanted me to install the equipment, I moved to Los Angeles, without my family.

Being separated from my family was difficult. I was lonely for them, and I tried to think of a plan which would enable them to join me. I thought of various possibilities, but to no avail. Often at home when we would have problems, my wife would say, "Kneel down with me, and we will pray." But I just could not do it; there was something inside of me which would not let me. I could never soften my heart to the point where I could pray.

I thought of these things while I was alone in California. Then one night I decided I would try prayer. I was alone in the house where I stayed; but in preparation, I locked all the doors so that I would not be disturbed. Then I got down on my knees, and for the first time, I asked the Lord if He would help me. I knew that my personal habits would have to be improved, but I took my problems to the Lord in all honesty. I was helped by Him from that day on, much more than I had thought possible.

As soon as I obtained employment in California, I made arrangements for my wife and family to join me. I kept my word with the Lord and put my personal life in order.

After a time, my family and I returned to Salt Lake City, where my wife and I were sealed to one another in the temple and our children were sealed to us.

God was good to us as time passed. I had the opportunity to buy into a business that I liked, and it prospered. Some time later, my partner approached me with an offer to sell his interest in the business. After the usual negotiations, I had a contract to buy.

This was just at the latter part of World War II, and it was necessary that we move our factory to some other location. As I made plans for moving (I had just enough money left for this), I suddenly realized that I had not paid my tithing. My inner conflict on whether or not to pay tithing was great. I wrestled with it as I felt no one ever had. I rationalized about paying the tithing. My part-time bookkeeper told me that he was sure the Lord wanted to help me and that I should use the money for moving, then pay the tithing later. I figured several ways in which I could justify not paying it.

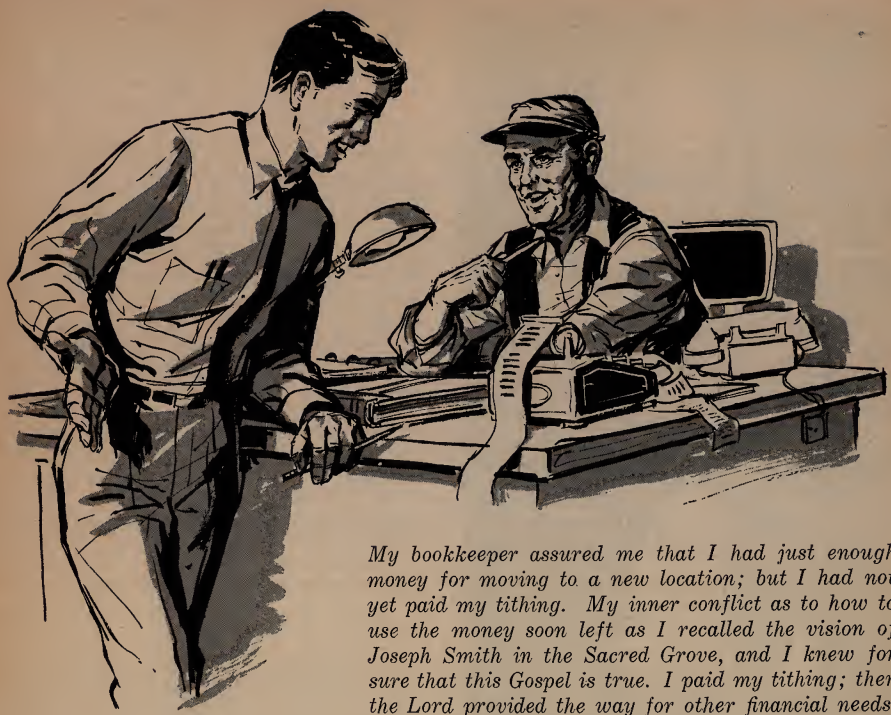
In my thinking, I retraced our Church history back until I could see Joseph Smith in the sacred grove. It was then that I felt and *knew* without a doubt that Joseph Smith had seen God, our Heavenly Father, and Jesus Christ, His Son. I knew that if this was true, the Gospel was true — not merely a portion of it, but all of it. It naturally followed that the most important thing for me to do was to conform my life to the laws of God.

I paid the tithing. I was broke, but I felt happy. Soon, wonderful things began happening. Business came from unexpected sources. I knew it was through the Lord's blessings.

I am thankful that I discovered the efficacy of prayer. I now know that God lives and answers prayers. I know that Jesus Christ lives. I know that Joseph Smith was and is a true prophet of God. I shall be eternally grateful for the testimony which began when I began to pray.

(For Course 13, lesson of March 19 and 26, "Faith"; for Course 17, lesson of January 15, "The Meaning and Value of Faith," and lesson of January 22, "Religious Faith"; and for Course 27, lesson of March 5, "Faith in the Lord Jesus Christ," and lesson of March 12, "Faith unto Repentance.")

*Brother Keysor has served as a counselor in the bishopric and as bishop of the Burbank Ward, Burbank (California) Stake. He has been stake MIA superintendent and a high councilman and is presently serving a stake mission. He is president of Century Record Manufacturing Company in Saugus, California, and of Keysor Chemical Company.



My bookkeeper assured me that I had just enough money for moving to a new location; but I had not yet paid my tithing. My inner conflict as to how to use the money soon left as I recalled the vision of Joseph Smith in the Sacred Grove, and I knew for sure that this Gospel is true. I paid my tithing; then the Lord provided the way for other financial needs.

INSTRUCTOR STAFF

EDITOR:
President David O. McKay

ASSOCIATE EDITORS:
General Superintendent George R. Hill
Lorin F. Wheelwright

BUSINESS MANAGER:
Richard E. Folland

MANAGING EDITOR:
Boyd O. Hatch

PRODUCTION EDITOR:
Nettie E. Taylor

MANUSCRIPT EDITOR:
Lawrence E. Cummins

RESEARCH EDITOR:
H. George Bickerstaff

ART DIRECTOR:
Sherman T. Martin

CIRCULATION MANAGER:
Joan Barber

INSTRUCTOR SECRETARY:
Kaye Webb

CONSULTANT:
A. William Lund

Instructor Committee:
*Lorin F. Wheelwright, Chairman**

Editorial Committee:
Richard E. Folland, Marie F. Felt, Kenneth S. Bennion, Leland H. Monson, Alexander Schreiner, Reed H. Bradford, Wallace G. Bennett, Camille W. Halliday, Minnie E. Anderson, Daniel A. Keeler, George H. Fudge, Oliver R. Smith, Marshall T. Burton*

Subscription and Use Committee:
*G. Robert Ruff, Co-chairman,**
O. Preston Robinson

Production Committee:
*Paul B. Tanner, Co-chairman**

———
*Administrative Committee

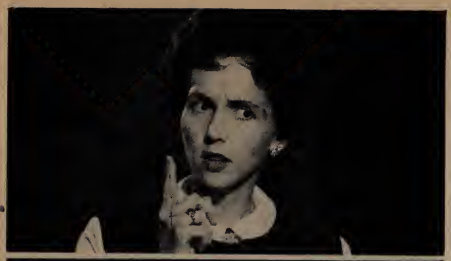
Published by the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 11, Utah, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928.

Copyright 1960, by the Deseret Sunday School Union Board. All rights reserved.

Thirty to forty-five days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one are included. Also, report the new address postal zone number.

Mail subscriptions to *The Instructor*, 50 North Main Street, Salt Lake City, Utah. Subscription price is $2.50 per year paid in advance. Single issues, 35 cents each.

Bound volumes sell for $6 when all magazines are furnished by *The Instructor*. When subscriber supplies his own issues, binding charge is $3.50.



Living Words... Nonverbal Teaching

by Charles Bob Simpson*

WORDS are the medium through which ideas are expressed — the keys which the teacher uses to unlock treasures of thought and truth. Words are gateways to lessons and learning, or they can be used as tools of deception, of ugliness or of destruction.

But, as powerful as words are, they are not the only vehicle of communication. We have all heard the expression that "actions speak louder than words," indicating that our behavior also speaks and may either reinforce the intent of the spoken word or eloquently contradict what we are saying. This lesson deals with communication as it embraces a much broader segment of communication.

People's ability to perceive and interpret behavior in others varies, and many times a teacher's behavior belies his teaching and counsel. Sometimes a trained mind is required to catch such discrepancies. For the Gospel teacher, effective communication can come about only when verbal language and behavior are in agreement.

Modern research supports the idea that "Man communicates to his fellow man with his entire body and with all his behavior . . . the muted language in which human beings speak to each other more eloquently than with words."[1]

Each of us is, literally, a human transmitter, silently broadcasting to everyone a continuous and accurate image of his attitudes and feelings, his faith and convictions and his fears and inner behavior. We provide unconscious cues through motions or gestures of hands, with the face, the eyes, the tone and expression of voice and even through our own peculiar selection of words.

The teacher should be aware that if his "private" life is not exemplary, his words convey contradictory messages which may confuse those who look to him for guidance.

This lesson should not imply that a teacher's personal life must be perfect before he may teach. We must recognize that "there is so much bad in the best of us and so much good in the worst of us." Personal deficiencies must be recognized and properly interpreted. This need emphasizes the responsibility to come to a thorough knowledge of ourselves. This does not mean that we should avoid subjects in which we, ourselves, are poor

---

*Brother Simpson is a teacher of social science at South Davis (Utah) Junior High School. He is immediate past president of the Utah Education Association and is now serving as second vice president of that organization. He is a member of the Utah Coordinating Council on Education. He serves as a priesthood quorum instructor and Sunday School Gospel Doctrine teacher in the Bountiful Fourth Ward, Bountiful South Stake. He holds a B.S. degree in Social Science from Utah State University (1952), and is pursuing his M.S. degree at the University of Utah.

[1]Dr. Andrew W. Halpin, Director, Bureau of Educational Research, University of Utah; "Muted Language," *School Review*, Spring, 1960.

examples. But it does mean that we should be honest and humble in our approach to teaching.

There may be circumstances where a confession of inadequacy is the best approach to teaching a subject. I'm sure all of us remember instances in which some of the most effective lessons came from the penitent. But a consistent effort to raise his practice to the level of his teaching is the teacher's best safeguard. Jesus' integrity was maintained because His teachings were consistent with His nonverbal language.

It should be stressed that hypocrisy and deceit have no place in teaching. The *muted* cues of the penitent teacher support what he is saying. But with the hypocrite, nonverbal behavior sharply contradicts his verbal language. "For as he thinketh in his heart, so is he: . . ." (*Proverbs* 23:7.)

We can not secretly cheat our fellow man during the week and effectively teach honesty on Sunday. We can not ignore the hungry and depraved, yet conscientiously encourage our fellow man to live the first law of heaven. We cannot successfully teach morality when we ourselves are secretly immoral. We can not feel we are superior to our fellow man and teach humility. The words of a deceiver cannot carry integrity and will reach the ear of the seeker as meaningless symbols. "'. . . They draw near to me with their lips, but their hearts are far from me, . . .'" (*Joseph Smith* 2:19.)

Fortunate is the student whose teacher lives what he teaches. This student may understand clearly because he is not confused by having to distinguish between two messages. Further, the verbal message comes to him reinforced with conviction and purpose. His teacher is communicating more than naked, abstract words. He is, in fact, communicating himself. And the student is able to introject the intent of the teacher's lesson.

Latter-day Saints are fortunate in being endowed with the gift of the Holy Ghost as an aid to teaching the Gospel. The Holy Ghost is essential to teaching on any level within the Church. ". . . No man can say that Jesus is the Lord, but by the Holy Ghost." (*I Corinthians* 12:3.) And it follows that no man can teach that Jesus is the Lord without the Holy Ghost. To teach the Gospel without a testimony is to teach with uncertainty.

If the countless muted cues which eminate from us reveal our uncertainty, and this doubt is communicated to the pliable mind of the seeker, we have done nothing toward dispelling any uncertainty he may have about the divinity of the Gospel. Our own uncertainty may even reinforce the student's doubts.

Earlier in life I witnessed a testimony borne in which no verbal language was used. The occasion was at a regular fast day meeting. One of the brethren of the ward rose to his feet to speak; but he was overwhelmed by the Spirit to the extent that, instead of words, there radiated from him a spirit of light and warmth so real that it penetrated my whole being.

For several minutes the whole congregation seemed to be lifted to an indescribable realm of beauty and sweetness, while the divinity of expressed truth struck at every heart. Shallow words would have spoiled that memorable experience.

The Prophet Brigham Young emphasized the place of the Holy Ghost as an agent of nonverbal communication:

I long for the time that a point of the finger, or motion of the hand, will express every idea without utterance. When a man is full of the light of eternity, then the eye is not the only medium through which he sees, his ear is not the only medium by which he hears, nor the brain the only means by which he understands. When the whole body is full of the Holy Ghost, he can see behind him with as much ease, without turning his head, as he can see before him. If you have not had that experience, you ought to have. It is not the optic nerve alone that gives the knowledge of surrounding objects to the mind, but it is that which God has placed in man—a system of intelligence that attracts knowledge, as light cleaves to light, intelligence to intelligence and truth to truth. It is this which lays in man a proper foundation for all education. I shall yet see the time that I can converse with this people, and not speak to them, but the expression of my countenance will tell the congregation what I wish to convey, without opening my mouth.[2]

This describes the high aspirations of the Prophet Brigham Young to be able to speak, as God speaks to man, through muted language. Man can approach this lofty degree of communication only through his endeavor to control the powers of heaven upon the principles of righteousness. (See Doctrine and Covenants 121:34-46.)

Our Father in heaven has said:

And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, . . . that they shall speak as they are moved upon by the Holy Ghost.

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. Behold, this is the promise of the Lord unto you, O ye my servants. (Doctrine and Covenants 68:2-5.)

[2]Brigham Young, *Discourses of Brigham Young*, 1943 edition; Deseret Book Company, Salt Lake City, Utah; page 257.

TO ACQUIRE ACCURATE FIRSTHAND STORIES FOR YOUR FAMILY HISTORY, LEARN . . .

Correct Techniques for Interviewing

*by Clarence S. Barker**

INTERVIEWING people can be a most satisfying assignment, or it can be dull and superficial. The finished product will reflect fully the degree of enthusiasm, insight and persistence of the interviewer.

Following are some tips on how to achieve good results when interviewing grandparents and others for genealogical and related information:

1. Make an appointment at a convenient hour when the individual to be interviewed is relaxed and inclined to be expansive. By making an appointment in advance, you also give the interviewee an opportunity to refresh his memory, look up records and have reference material handy.

2. In asking for an appointment, tell the individual just what you want. If he knows what you want and knows that you are anxious to get it, he normally will be very helpful. After all, his own life is one of the most interesting things to him. He values friendship and appreciation.

(For Course 21, lesson of March 19, "Interviewing Grandparents"; and of general interest.)

*Brother Barker is a reporter for the *Deseret News* and is the Senior Aaronic Priesthood instructor in the North Eighteenth Ward, Ensign (Salt Lake) Stake. He received his B.A. degree from the University of Utah in 1925.

3. "Bone up" from available source material on the background of the person you plan to interview. If you can strike a spark and get him enthusiastic in telling you his story, half your battle is over. It may be wise to take along a map so that you can visualize the story setting as you hear it told.

4. Do not be satisfied with superficial information and do not take "no" for an answer, if you know the individual has the information you want.

A mistake I made in trying to get a first-hand story from a very dear uncle of mine was to let him put me off by referring me to other sources when he was the one who actually knew the facts better than anyone else. It is too late now.

On one occasion, a veteran newspaper reporter failed to get a story from a highly important visiting railroad president who just did not want to be bothered. A "cub" reporter was given the task to see how he would make out.

"I just have to get a story, or I won't hold my job," the "cub" told Mr. J— over the hotel house phone.

"Come on up and I'll see what I can do," the railroad president said.

The young reporter got a worthwhile story.

Now consider how you are going to record your information.

Certainly, names and dates are important and will require great care in recording. They should be recorded immediately. I recall a time when I wrote down the name *Cunningham* for *Cushnahan.* But the person giving me the information was right beside me and was able to correct me.

The bulk of the information, the heart of the story, must be absorbed in the best available manner. A tape recorder is invaluable for obtaining detailed life histories and anecdotes.

If you do not have a tape recorder available, use abbreviations, a sharp pencil and, above all, your memory. Do not let any more time than necessary elapse before you write your story.

The mechanical means is not so important as obtaining the basic information and the spirit of the story. Some stenographers are so pressed recording every word that they do not take time to visualize the story and feel its significance.

Sometimes you can interrupt a narrative and steer it into a profitable channel. Other times it may be wise to jot down a big question mark and abbreviations to remind you to ask for clarification or more details as soon as the opportunity comes.

Above all, you must exercise your imagination and creative powers as you are listening. "Live" the experiences with the individual and try to understand them. ". . . For the letter killeth, but the spirit giveth life." (*II Corinthians* 3:6.)

No literal transcription catches the inflections, the facial expressions and the gestures that accompany a first-hand story.

Logically, then, something more must be added. Sometimes the whole framework must be redone in order to get a vivid reproduction.

The dramatic, the humorous, the touching and the faith-promoting events must be appreciated and woven into a creative whole which will portray life vividly, accurately and in such a way as to be inspirational.

One last precaution. Do your best first. Then, if you have the opportunity, let the subject see a carbon copy of the finished story to check for inaccuracies and to make worthwhile suggestions.

By following simple rules of health and safety, we can . . .

Help children to be

*by Robert N. Warner**

BY the time a child enters the nursery class, he has finished his most rapid period of physical growth and is on the threshold of a lifetime of social adjustments. When he comes to Sunday School, it is most likely that he does not understand what danger means. His mind is not sufficiently developed to retain ideas as complicated as "danger" or "harm."

We cannot hope to help 3-year-old children play safely unless we learn something of their development in motor coordination, understanding and imagination, and then keep these in mind as we guide them in the safety aspects of the nursery program. Because of a nursery child's growing interests and his language skills, there is a great improvement in his ability to play with other children. But it must be remembered that this 3-year-old, even though growing in independence during this fourth year of life, still is extremely dependent upon the teacher for love and affection. Much of his social success will depend upon his feeling of warmth and security in the classroom. He will enjoy his freedom to the extent that he is sure he has that security. He will need comfort when he is unhappy. He will need sympathy if he is hurt.

The nursery teacher who has a working knowledge of the general characteristics and behavior of 3-year-old youngsters will readily agree that these children do not learn habits of safety when they are surrounded by hazardous conditions and playthings. It is necessary, therefore, that the teacher (1) create a safe classroom atmosphere for the children, (2) provide play equipment which cannot possibly harm them and (3) teach children to avoid harmful bodily contact. Let us examine each of these potential areas of danger.

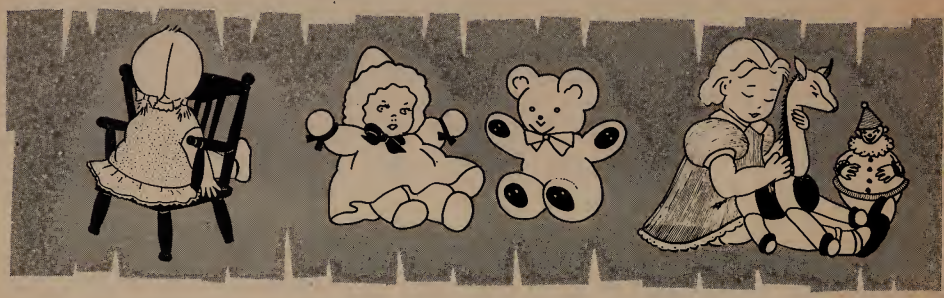
Physical Arrangements of the Nursery

The ideal nursery should be light and well ventilated. It is a good idea to have a rug with a special nursery pattern on the floor. If chairs are used, they should be the kind which do not tip

---

(For Course 1, lesson of March 12, "Heavenly Father Wants Us to Be Wise in Our Play"; for Course 1a, lesson of January 29, "God Plans for Day and Light"; for Course 23, lesson of March 26, "Personal Supply of Teaching Materials"; and for home use.)

*Brother Warner is superintendent of Cannon Stake (Salt Lake) Sunday Schools and is principal of Oquirrh Hills Elementary School (Granite District). He received his B.S. (1952) and M.S. (1959) degrees in elementary education from the University of Utah.



When chairs are used, they should be selected with the knowledge that children like to play on them and with them.

There should be nothing in the nursery with which children cannot play or which could result in injury or sickness.

It is worth the time it takes to gather a good supply of playthings that are clean and safe for nursery children.

wise in their PLAY

easily, are small enough for comfort and will not catch clothing, hands nor legs. Sharp objects and furniture with sharp corners should not be used.

Appropriate Playthings for the Nursery

The selection of proper nursery materials and play equipment will help to prevent behavior problems. It is worth the time it takes to gather playthings that are appropriate. There should be nothing in the nursery with which children cannot play or which could cause possible injury or sickness. Children should have toys which are easy to clean, toys which are large enough to be kept out of the mouth, toys which are not sharp nor pointed. Only quiet toys should be used in Sunday School—toys such as small rubber-wheeled cars, blocks, wooden jigsaw puzzles, and crayons. For health reasons, such things as rag dolls, which the children may chew and suck, should be avoided.

Guidance in Control of Behavior

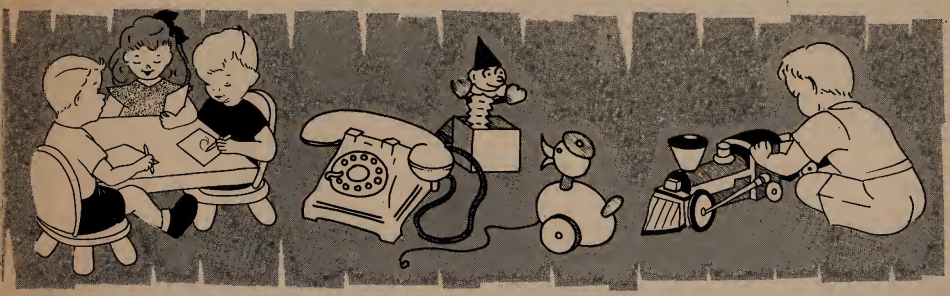
As has been stated before, children of nursery age can be taught self-control. Teachers should not get overly excited when children exhibit aggressive behavior such as biting, hitting or throwing things. Almost every pre-school child occasionally gets angry. Outbursts of anger should be accepted as normal behavior for a 3-year-old, and it is up to the teacher to try to prevent such outbursts by discovering and removing the cause. Frequently when a young child bites or throws things, it is a sign that he is up against a situation over which he has no control. Teachers should watch for such situations and provide sufficient help before they become serious problems for the child.

Children unconsciously learn a great deal about what is done, what is not done and what self-control means from the actions around them. They do not know at the age of 2; but given a chance, with proper guidance, they will learn by 3 or 4 something about what is permitted and what is not.

As the lesson in the nursery manual says: "Heavenly Father wants us to be wise in our play."[1] This can be accomplished, and children *will be wise* in their play if their teacher is wise in her approach to teaching proper habits of safety and health.

---

[1]*Sunday Morning in the Nursery*, 1956 edition; Deseret Sunday School Union Board, Salt Lake City, Utah; page 167.



To avoid possible injury of a child, furniture should be selected which is solid and which does not have sharp corners.

Children will develop their self-control when they are given proper guidance with appropriate toys and furniture.

A nursery teacher can help children to understand safety if she surrounds them with toys that are completely safe.

THE PRINCIPLE OF REPENTANCE

by Hazel F. Young

"TELL it again!" A chorus of children's voices sounded enthusiastically through the cheerful Junior Sunday School room.

"I'm so glad you liked the story," said Sister Benson, "and I will tell it again; but first I need to talk to you about something I saw happen this morning.

"Two of our group forgot how to behave during our choosing time — they broke up most of our new crayons. I was very sorry to see what they had done. I feel sure they are very sorry now for spoiling the crayons for all of us. I imagine they are deciding right now never to do this kind of trick again. It isn't really fun, you know. Whenever any one of us does something to spoil the fun for himself and for others, he should feel sorry for his behavior and promise himself never to do this kind of action again. Can we think about this during the week in our home and at school?"

A wise, understanding teacher is laying the groundwork for the learning of the second great principle of the Gospel as outlined in our *Fourth Article of Faith*—the principle of repentance.

Within the security of a classroom or home environment where each child is recognized as an individual of worth and accepted and loved for what he is and might become, and under the loving, skillful direction of an adult or adults attempting to mold wholesome behavior, correct concepts may be developed which will lead directly toward the understanding of Gospel principles.

A Gospel principle is rather difficult to teach because it is so abstract. Audio or visual aids are not easily located for use in illustrating the principle, so verbal discussion and reasoning are usually employed. A child must, therefore, be ready for this kind of learning. His background and experience must be such that he may make these abstract ideas come alive in his mind and in his heart. The child who is almost 8 and is preparing himself for baptism and membership in the Church needs to be able to draw meanings for symbols and principles from a rich background of experiences.

Parents and teachers in the auxiliary organizations of the Church need to work together in supplying the environmental factors and the direct teaching of Gospel principles, such as repentance, so that there is consistency and security for the child. Parents and teachers should help the child to realize that he is loved, even though he has made a mistake. Both should help him to understand that, if he does recognize that he has made a mistake and feels sorry for it, forgiveness will come to him to help him feel happy again.

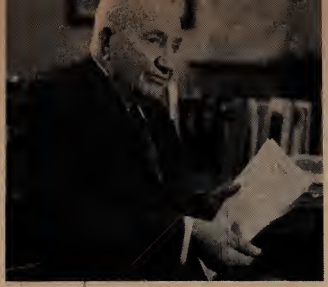
Both the parents and the teachers should help the child to realize further that after this forgiveness has come, there must be a determined effort on the part of the offender never to repeat the action which has deviated from acceptable behavior. Both should help the child to see that he can do better if he keeps trying; and both should help him to be grateful for his second chances which come from his parents, his teacher and his Father in heaven.

No punishments, threats, and development of guilt feelings and complexes should mar the environment. Rather, trust, loving concern and understanding should provide the child with the necessary security to help him over rough places. If a child grows naturally in an environment filled with love and acceptance, he will be ready for directed learning of a Gospel principle such as repentance at about the time he is approaching the age for baptism. By this time he should know that he has the chance to choose and that he is held accountable for his choices. And at this age he should know what kinds of behavior are expected of him as a member of the Church. He should also have had experience in which, when the wrong choice was made, he has been given a chance to reverse the choice. This second chance, which presupposes his recognition of a wrong, his feeling of sorrow and his determination to do better, is part of the great principle of repentance.

Teachers of children of baptismal age will do well to follow directly the carefully outlined lesson in Course No. 5, *Living Our Religion, Part Two,* which is entitled, "Repentance Is Necessary to Obtain Forgiveness." (Lesson 12.)

If the conditions are right, if the groundwork has been laid well and if lesson materials have been carefully and prayerfully prepared and presented, the child should gain a clear understanding of the second principle of the Gospel and how he can apply it in his life.

(For Course 5, lesson of March 19, "Repentance Is Necessary to Obtain Forgiveness," and lesson of March 26, "Our Heavenly Father Forgives Those Who Repent"; for Course 27, lesson of March 12, "Faith unto Repentance"; for Course 13, lessons of April 16 and 23, "Repentance"; and for parents.)



by General Superintendent George R. Hill

LEADERSHIP
. . . a chain reaction

I WAS thrilled some ten years ago, when I read in the magazine, *Science,* of the work of the late Dr. Irving Langmuir of the General Electric Research Laboratory.

Dr. Langmuir demonstrated "chain reaction." On the desert near Albuquerque, New Mexico, on July 21, 1949, a day when the weather bureau did not predict rain, Dr. Langmuir produced a 1.2 inch rainstorm at the station where his smoke generator was located, by shooting some 300 grams of silver iodide powder into a passing cumulus cloud. The effect of that handful of silver iodide was enough to set off a widespread chain reaction among microscopic ice crystals in the clouds, causing a heavy rainstorm which was reported by 70 out of 300 official rain gauges in the state of New Mexico.

In the Galister watershed of 500 square miles, the runoff was 300,000 tons of water. In the Pecos Valley of 2,700 square miles, it was 1,200,000 tons —all caused by this chain reaction started at the right time by a handful of silver iodide.

Chain reactions may also be set up in the hearts of those who come under the influence of great leaders or teachers. It is so essential for such leaders to *lead* in the right direction! Adolph Hitler fired the youth of Germany into a frenzy—they became a mob of selfish fanatics. Many will recall the "Heil Hitler" of 20 years ago.

I hope you all have read or will read Wendell Mendenhall's address which he delivered at the mission home in London, England, entitled, "Building Chairman Describes Faith of Labor Missionaries." The address was published in the July, 1960, *Millennial Star* and republished in the *Church News,* October 29, 1960. It tells of the joy, inspiration and faith of 120 eager volunteer labor missionaries from New Zealand. President McKay had asked Brother Mendenhall to enlist 20 men from all of New Zealand to work in the building program there; but before half of the New Zealand Mission had been canvassed, 120 men had volunteered for the work. This wonderful response contributed to the great success of the building program of the New Zealand Temple and a score of chapels in New Zealand, Tonga and other islands of the South Pacific.

The manager of a large firm in Utah, which employs hundreds of men, was able to elicit the complete loyalty of his men. He made this reply when asked for his formula for successfully handling men: "I have only fired two men in my life. I made a mistake both times." He understood and loved his men. When his untimely death from a heart attack occurred, general mourning resulted.

A teacher in Springville's little Sunday School from 1890 to 1896 was born in pioneer times and had little opportunity for schooling. But she had a large class of boys who loved to go to Sunday School because "Aunt Bine" always had interesting lessons and assignments for them. She touched off a chain reaction in the heart of every boy in that class.

A friend of mine directed a troop of Boy Scouts in which every boy between the ages of 12 and 18 who lived in the ward was registered and *active.* That was before the days of Explorers or other youth programs.

What is the secret of real leadership—leadership that sets off a chain reaction in the hearts of people who come in contact with a great teacher or leader? Can it be acquired? Can you, as a teacher, acquire the leadership ability to send your students on to find their places in the sun?

Yes, by making *careful, thorough* and *prayerful* preparation of every lesson you teach. Give a smiling and personal welcome to your class members. Become well acquainted with every member of your class on both the active and potential rolls.

Have a pertinent lesson objective for each lesson you teach, and evaluate your teaching that day in terms of how this lesson objective has touched the hearts of your class members.

Be smilingly appreciative of responses. "Who takes a smiling visage to the glass will meet a smile."

This "golden rule" is a wonderful plan in developing leadership.

When President McKay was teaching school at Weber, his students and friends used to plan to meet him on the way, just to receive his cheery greeting.

(For Course 24, lessons of January 29 and February 5, "As the Twig Is Bent"; for Course 23, lesson of April 2, "Your Stewardship"; and for all Gospel teachers and parents.)

Each Individual Is Precious

by Reed H. Bradford

Main Concept:

To love another person as one loves himself means that one respects that person as a child of our Heavenly Father, seeks to understand him and help him to achieve the goals given him by the Lord.

All individuals who come into the world are children of our Heavenly Father. With some of these children we have a closer contact than others. This is especially true with regard to our blood relatives (such as our parents, brothers and sisters, and children), our neighbors, our associates in Church, our fellow students and members of our gang.

It is often easy to feel good about those who are bound to us by close ties. It is frequently difficult to have the same warm feeling about someone whom we do not know or about someone who differs from us in various ways. Yet every person is a child of our Heavenly Father and He has said that we should love all of them. Consider this passage: "This is my commandment, That ye love one another, as I have loved you." (*John* 15:12.)

This is why He has asked us to think of one another as "brother" and "sister." (See "In the Course of Righteousness," page 2.[1])

Supporting Concepts:

1. To love another person means that we try to *understand him.* Supposing a child becomes rebellious or does not get along well with his playmates at school. Why? There may be many reasons for this. Perhaps he lacks emotional security. Or maybe he cannot learn as fast as others and feels inferior. It could be, on the other hand, that he is very gifted and other students are jealous of him.

A student is continually absent from his Sunday School class. Why? Perhaps he was not made to feel welcome when he first went. Or it could be that the teaching did not challenge him. Maybe his parents are inactive and place no importance on Sunday School attendance.

Only as we know the reasons for another person's behavior can we help him in an intelligent manner.

2. The organizations created by our Heavenly Father were designed to help His children attain lasting joy. Consider such organizations as the priesthood (see "Ye Are a Chosen Generation," page 16), the family (see "Mommy's Big Helper," page 32) and the auxiliaries of the Church. Each of them has a specific objective or objectives as far as the Lord is concerned. They all try to promote the growth of each individual.

3. We can love another person with greater understanding if we know the general goals our Heavenly Father had in mind for each of His children. What are some of these general goals? The most general goal, as was discussed in Lesson No. 1, is to obtain eternal joy. This will be achieved if one is saved and exalted in the celestial kingdom. (See "Christ and the Rich Young Ruler," page 19.) As far as this life is concerned, there are also some important objectives. We are to be tested to see if we will remain true to the teachings of the Lord. (See "In the Course of Righteousness," page 2; "I Learned to Pray," page 4.) It is expected that we should make the body the temple of the spirit. We should increase in knowledge and wisdom that will yield lasting satisfactions. We are to be married for eternity and have our children sealed to us. (See "The Spirit of Elijah," page 28.) We are "born again."

By remembering that such goals are the desirable goals of *all* human beings, we have the proper attitude toward others.

4. To love another person means that we acquire the knowledge, wisdom and skill that is indispensable if we would be of assistance to others. (See "Leadership—a Chain Reaction," page 13.) It is not enough merely to want to serve others. Many well-meaning and sincere people have brought injury to the personalities of others because, though sincere, they lacked adequate training or understanding. The Lord said: "Remember the worth of souls is great in the sight of God." (Doctrine and Covenants 18:10.)

5. If we think of others as also being children of our Heavenly Father and behave toward them

(For Course 24, lesson of February 12, "Infinite Variety Is God's Way," and lessons of March and April; and for home use.)

[1]Titles and page numbers in parentheses are for articles in this issue of *The Instructor.* They will supplement this lesson.

as described above, we experience an intense joy. It might be called the "joy of giving." In order to give, we have prepared ourselves. This might be called the "joy of becoming." We have not consciously sought rewards. We do not let the right hand know what the left hand does. But yet we do receive rich returns. "Then give to the world the best you have and the best will come back to you."

Method of Presentation:

1. Each family member tells what the main idea was in the lesson presented in his Sunday School class that day.

2. Each parent might make the point that he or she loves *each* child in the family. One man once said, "The Lord loves all of His children, but He loves some more than others." Do you think this statement is true?

3. Sometime let the family read the story of "The Other Wise Man" by Henry Van Dyke. This story illustrates the kind of love described in our lesson.

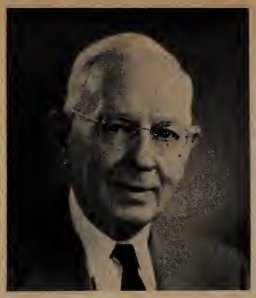
4. Let each family member relate some incident in which he or she demonstrated love for someone else.

5. Elbert Hubbard once said: "There is no free person as long as there is one slave." What do you think he meant by this statement?

Suggested Agenda for Home Evening

Prayer.
Hymn: "Jesus, the Very Thought of Thee," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 148.—Family.
Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.
Musical Number: piano solo or duet.
Lesson: "Each Individual is Precious."—Father leads.
- A. Parents assure each child of the parents' constant and continual love.
- B. Suggest the family read "The Other Wise Man," by Henry Van Dyke.
- C. Each family member relates incident which demonstrates love for someone else.

Hymn: "If with All Your Hearts," *The Children Sing*, No. 180.—Children.
Scripture Memorization: Family will memorize *John* 15:12 and Doctrine and Covenants 18:10.
Activity: Flannelboard story, "Christ and the Rich Young Ruler."—Mother tells. Children may assist in determining practical applications of the flannelboard story.
Hymn: "There Is Beauty All Around," *Hymns*, No. 170.—Family.
Prayer.



Sunday School Conference Address, Oct. 9, 1960

"Ye are a chosen generation"

by President Joseph Fielding Smith of the Council of the Twelve

WHEN I was invited to speak tonight, I was furnished a little slip of paper on which was printed the words of Peter, which I shall read. I suppose this is to be my text.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (*I Peter* 2:9.)

That is a wonderful statement that ought to stir the souls of all the brethren holding the priesthood within the Church.

Now when Adam was on the face of the earth, the Lord gave him the priesthood—the Melchizedek Priesthood as we call it today, but that was before the birth of Melchizedek. So it was called the Priesthood after the Order of the Son of God. That priesthood continued with the servants of the Lord, the patriarchs, until the flood. It was carried through the flood by Noah and it was the same priesthood that was given to the prophets from that time on until the days of Moses.

When Israel came out of the land of Egypt and was in the wilderness, Moses went up into the mountain and spent some time there with the Lord, and the Lord wrote the law on tables of stone.

Now Moses was gone 40 days; so when he returned, he found the children of Israel in confusion. They had forgotten the promises of the Lord and His goodness to them in bringing them out of Egypt. They hearkened after the things of Egypt and asked Aaron to make them gods that they might worship them. Moses had disappeared, and they thought he was dead. So Aaron was prevailed upon and he took their gold—gold which they had taken away from the Egyptians when they left—and he made a golden calf. The bull was one of the gods of Egypt, and so they were harking back to the religion of Egypt.

When Moses came down out of the mountain and saw these people, the children of Israel to whom the Lord had shown His hand so many times and whom He had blessed miraculously in the wilderness, he took the tablets and threw them down and demolished them. Then he came in his anger and tried to straighten Israel out; after which he went back up into the mountain again at the command of the Lord, and the Lord wrote some other tablets.

Now the Bible does not tell us the correct story because of mistranslations. It reads this way:

And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. (*Exodus* 34: 1, 2.)

Moses went up into the mountain. The Lord expressed His anger at Israel, and so He wrote with His finger again on other tablets.

In reading the Bible, you would think that He sent Moses down with the same things on the second tablets that were on the first ones. In large measure, that is true; but the Lord made some changes of vital importance.

Now, when He wrote the first tables, it was His intention to make of Israel a royal priesthood and give the Melchizedek Priesthood to all the tribes of Israel. But in His anger, because of their rebellion, He did not send the same writings that He sent before—not in all particulars. The Lord made some changes; and He added the law, which was known as the law of Moses, the law of carnal commandments. And He took away from Israel the promises of the Higher Priesthood, the Melchizedek Priesthood, and said in His anger that they should not have it.

And so down through the ages, Israel had to go without the Melchizedek Priesthood. They had the Aaronic Priesthood, but the Melchizedek was

(For Course 11, lesson of February 12, "Restoration of the Priesthood"; for Course 13, lesson of March 5, "Priesthood"; for Course 29, lesson of April 30, "Priesthood Authority"; and of general interest.)

withheld from them with some exceptions. There had to be, of course, some prophets in Israel with the Melchizedek Priesthood, because there were certain ordinances that the Melchizedek Priesthood had to perform. But He denied that priesthood to Israel in general.

He called certain men and made them His prophets and gave them keys of authority in the Melchizedek Priesthood to perform such ordinances as had to be performed; but He did not give the priesthood to all the tribes of Israel, as was first intended. He chose the seed of Aaron, the Levites, I should say, because Aaron was one of the seed of Levi, and He made the Levites the priests in Israel. He denied the priesthood to all the other tribes of Israel. That priesthood which was given to them was the Aaronic Priesthood, named after Aaron, who became the chief priest of that order. Moses, of course, held the Melchizedek Priesthood.

Israel had to be content with the Aaronic Priesthood and with one tribe having the authority to administer. The other tribes were denied this blessing because of their great rebellion. That condition continued until the days of the coming of the Son of God.

Following is a short statement showing what was revealed to the Prophet Joseph Smith about the priesthood and about the plates that Moses brought back the second time. The Lord said:

. . . I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. Therefore do as I have commanded thee, and be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, in the top of the mount. (*Inspired Version of the Holy Scriptures, Exodus* 34:2.)

So Moses went and got these other tablets which denied to the children of Israel all the privileges that had been on the first and the authority that had been promised; and this because of the hardness of their hearts and their failure to keep the commandments of the Lord.

Now Paul has something to say about this in his writings in the book of *Hebrews*:

Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? (*Hebrews* 3:7-17.)

So the Lord's anger was kindled against them and that was the condition that prevailed from the days that Israel entered into the land of Palestine until the coming of Jesus Christ. When Jesus Christ came, He restored the Melchizedek Priesthood, or the Higher Priesthood. He called 12 men and ordained them apostles. He called other men and gave them authority in the Melchizedek Priesthood. Again it was restored, and given for the first time to Israel, as a people, since the days when they made the calf and bowed down to worship it.

Following is what the Lord said to the Prophet Joseph Smith as recorded in section 84 of the Doctrine and Covenants. In the first part of this revelation, the Lord tells about the priesthood which He gave to the ancient prophets. Then He tells how the priesthood came down from generation to generation:

. . . From Noah till Enoch, through the lineage of their fathers;

And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—

Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God.

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God.

In the Old Testament, back in those early days

recorded in the book of *Exodus*, the people wanted to see the Lord. But because of their wickedness, He only showed them His back parts. They could not look upon His face. He revealed Himself to Moses from time to time, but the children of Israel, because of their rebellion could not look upon His face. And they could not stand His presence. Now to continue from the Doctrine and Covenants:

But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

Therefore, he took Moses out of their midst, and the Holy Priesthood also;

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel;

Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb. (Doctrine and Covenants 84: 15-27.)

In the dispensation of the fulness of times, the Lord has not only restored what was given to Israel when Christ came, but He has added keys and authorities which were intended for the dispensation of the fulness of times, and which were not exercised before the resurrection of the Son of God. After His resurrection, these things were, of course, permissible, and the privileges were granted to the people who repented of their sins.

Today the Lord has given us more than has been given to other generations. Not only did He send John the Baptist with the Aaronic Priesthood, the keys of which he held, but He sent Peter, James and John to confer upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood. But for our dispensation these blessings were not quite enough.

The Melchizedek Priesthood is the power of God by which ordinances are performed — ordinances and ordinations. But there had to be in this dispensation other authorities restored. It was necessary, for instance, for Noah to come and restore the keys of his dispensation; and before him, Michael or Adam came with the keys of his dispensation. Then the Lord sent other prophets to the Prophet Joseph Smith and Oliver Cowdery—always to the two of them—restoring keys and authorities of a special nature pertaining to the dispensation of the fulness of times.

Today we have in the Church all the authority, all the power, all the priesthood, including the keys of authority, that were held by the various prophets of old, for the completion of the work of the kingdom of God in the dispensation of the fulness of times. Everything is here. The ancient prophets came from Adam down to Moroni, each in his turn restoring keys, authorities, and priesthood to Joseph Smith and Oliver Cowdery, because everything of that nature is essential for the dispensation in which we live.

Now we have the Aaronic Priesthood in addition to that priesthood which was spoken of by Peter. Israel could have this lesser priesthood, and did have it through the Levites before the coming of Christ. But Peter called upon the people in his day to receive the royal priesthood, which is the Melchizedek Priesthood, and to magnify their callings in it in that dispensation. In this present dispensation, all the keys and all the authorities of all the ancient prophets from Adam down to the present day have been restored and given to the Church. They were given originally to the Prophet Joseph Smith and to Oliver Cowdery. And from them the keys were given to the Council of the Twelve.

There is one thing that I want to say that I think is not generally understood, and that is this: Only one man at a time on the face of the earth holds the keys of the Melchizedek Priesthood — just one, and that is the President of the Church. "Well," you say, "don't the Twelve have authority?" Yes. And the Council of the Twelve have had hands laid upon their heads to receive all the keys and the powers and authorities that pertain to the priesthood, but they can exercise them only as that power is delegated to them by the President of the Church. In other words, the President of the Church holds the keys of the priesthood; and we, the Council of the Twelve, with all the authority that is placed upon us, could not act without the sanction of the President of the Church. Neither could a bishop in his ward nor a president of a stake nor anybody else, because the President of the Church holds the keys. And there is only one person on earth at a time who holds those keys.

Here is another thing that I would like to make clear. The Prophet Joseph Smith, before his death, was commanded by the Lord to confer the keys and the authorities and the powers — all of them — upon the twelve apostles. And when a man is ordained an apostle today, he is given all the authority and the power, all the keys and everything. That has been done ever since the days when the Lord told the Prophet Joseph Smith to confer the keys. But here is a great point, they can exercise the keys and the power and authority only in their turn. In other words, every member of the Council of the Twelve has the authority in him, should he become President of the Church, to exercise all the keys and powers of the

(*Concluded on page* 33.)

NT 43
NT 40
NT 42
NT 45
ERLA

"Building the Kirtland Temple"

THE STORY

On December 27, 1832, in Kirtland, Ohio, the Prophet Joseph Smith received a revelation concerning, among other things, the building of a house of God, wherein it said:

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (Doctrine and Covenants 88:119.)

The Saints probably numbered between fifteen hundred and two thousand at that time, and some of them had their misgivings about attempting so tremendous an undertaking. They were, for the most part, poor; and it seemed almost impossible that this commandment could be fulfilled. The Kirtland Temple was the first temple to be built in this dispensation.

On June 1, 1833, five months after the first revelation, a revelation was given to the Prophet wherein the people were chastised for their neglect in not starting to build the house of God. (See Doctrine and Covenants 95.) They were told, however, that if they would build the temple and keep the commandments of God, power would be given them to see the temple to its completion.

The Saints, rallying to the call for financial aid issued by a committee composed of Hyrum Smith, Jared Carter and Reynolds Cahoon, responded to the best of their ability. This committee also made arrangements for building materials. The temple was commenced in June, 1833, and the cornerstones were laid on July 23, 1833. The building was dedicated Mar. 27, 1836, at an estimated cost of between sixty and seventy thousand dollars.

The Saints endured many hardships while building the temple. They were few in number and very poor. It seemed that their faith sustained them through the difficult years of temple building. The women spent every available moment spinning, knitting and sewing to make clothes for the ones working on the temple. The men who had no teams of horses went to work in the stone quarry getting the stones ready. The men who had teams helped in bringing the stones to the building site. All of the men working one day a week could supply enough stones to keep the masons busy throughout the week.

The temple was located on one of the highest bluffs in Kirtland, a village in the northern part of the beautiful state of Ohio. Its dimensions on the outside were 60 by 80 feet. The height of the walls to the eaves measured 50 feet. A tower 110 feet high rose to the sky. The temple was constructed of stone. A stucco plaster, which contained broken bits of glass and china collected by the women of the Church, produced a sparkle on the surface of the walls. The building has four vestries in front and five rooms in the attic. These rooms were used for the meetings of the various quorums of the priesthood. "Four pulpits stood, one above the other, in the center of the building, from north to south, both on the east

(*Concluded on opposite back of picture.*)

(For Course 7, lesson of March 26, "The Kirtland Temple"; for Course 11, lesson of March 5, "The Church in Kirtland"; and of general interest.)

Detail from Mural Painting
by **Edward T. Grigware.**

BUILDING THE KIRTLAND TEMPLE

Reproduced for The Instructor
by Wheelwright Lithographing Co.

THE STORY (Concluded)

and west ends. . . In addition to the pulpit curtains were others, intersecting at right angles, which divided the main ground-floor hall into four equal sections, . . ."[1]

The dedication of the Kirtland Temple was so glorious that the Saints were recompensed for the many hardships encountered in building this beautiful edifice. The Saints began to gather at 7 o'clock on Sunday morning, Mar. 27, 1836. The house was filled long before the services were to begin. Many more Saints who could not be seated in the temple went to a schoolhouse nearby for special services, and even many of these were unable to get in. Services at the temple were held three times that day.

It would be quite impossible to relate in this short article all the inspirational and spiritual happenings of that day. Angels were seen by some; others realized a sense of divine presence. During the meetings held that day, some of the brethren spoke in tongues and prophesied. A wonderful and glorious outpouring of the Spirit of God was manifested. The dedicatory prayer, received through revelation and offered by the Prophet Joseph, was beautiful indeed. Some of the same soul-stirring hymns that we sing now were sung on that momentous occasion. For example, "Now Let Us Rejoice in the Day of Salvation," was sung at the main session; and another stirring hymn, "The Spirit of God Like a Fire Is Burning," was sung by the choir after the dedicatory prayer. The words to both these hymns were written by W. W. Phelps.

The Kirtland Temple suffered abuse for 50 years after the Saints were forced to leave Kirtland. It was even used as a stable to shelter livestock in the neighborhood. The benches were used for firewood; and for a time, the second story of the building was used as a playhouse for traveling troups of entertainers and for other gay activities. The third story was even used as a school. James A. Garfield, one of the Presidents of the United States, learned his three R's in this building. In 1880, the Reorganized Church became interested in restoring it to its former beauty at considerable expense.

Courage was exhibited by our Saints as they left behind them lovely temples and homes. But they faced west, where, in time, they grew to be a great people building temples to God in several parts of the world.

THE PICTURE

In the foreground can be seen the Saints working to build a temple to the Lord, which was completed within six years after the Church was organized. Missionaries had been sent out to make more converts to the Church. The Saints had left New York and moved to Kirtland, Ohio. Here they were commanded to build a temple, which they did. This temple was dedicated in 1836. The temple in the background of the picture is a symbol of light and life to all people. Dark clouds hang over part of the temple, a symbol of the dark days to come for the Saints.

—*Hazel W. Lewis.*

[1]N. B. Lundwall, *Temples of the Most High*, 9th edition; Bookcraft, Salt Lake City, Utah; page 11; quoted from *Life of Joseph Smith, the Prophet*, by Edward W. Tullidge; pages 187-189.

Christ and the Rich Young Ruler

by Marie F. Felt

A Flannelboard Story

JESUS had been very busy. He had spent a good deal of time in Galilee teaching the crowds who came to hear Him, as well as teaching His apostles. Finally, He left Galilee and made His way to Jerusalem.

He took His journey through Perea, which lay on the east side of the River Jordan. Crowds of people followed Him on the journey. He healed many sick people as He journeyed.

As Jesus traveled with His apostles, He continued to teach those who followed Him or met His party. He never missed a chance to tell the people about our Heavenly Father and the wonderful Gospel He has given us. [End of Scene I.]

One day a fine young man came to see Jesus. This man was very rich, and in the Bible he is called a ruler. Perhaps he belonged to the Sanhedrin, which was a group of men concerned with the affairs of the Jews in Palestine. This ruler knew the laws of God as given to the Jews, and had tried to obey them. But he was not satisfied and felt in his heart that there were other truths he should learn and live by. He had come to ask Jesus what these were. [End of Scene II.]

As soon as there was opportunity, he spoke to Jesus. Addressing the Saviour with dignity and respect, he said: ". . . Good Master, what good thing shall I do, that I may have eternal life?"

Of course, Jesus knew the answer. He told the man: ". . . Thou shalt do no murder. . . Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."

But the young man was not satisfied. Was there not something more — something that would satisfy his longing to be good? ". . . All these things have I kept from my youth up:" he said. "What lack I yet?"

Jesus looked at him and loved him. He looked into the man's heart and soul and saw his great need — to put aside his wealth and position, which he loved, and follow the way of sacrifice, which would lead to heaven. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

The Saviour would probably not have told every rich man to do this. But He could tell that love of worldly things was this young man's main weakness, and that this love would prevent him from achieving eternal riches.

"But when the young man heard that . . . he went away sorrowful: for he had great posses-

(For Course 5, lesson of March 12, "We Have Been Given the Right to Choose"; and of general interest.)

sions." He could not face a life without his wealth, social position and friends. [End of Scene III.]

When the man had gone, Jesus impressed upon His apostles the lesson that a man who loves his worldly riches more than he loves God keeps himself out of heaven. Now, His apostles had left all their worldly possessions to follow Jesus. Peter thought of this when he said to Jesus: ". . . Behold, we have forsaken all, and followed thee; what shall we have therefore?" (*Matthew* 19: 16, 18, 19-22, 27.)

Jesus then told the apostles of the wonderful blessings which would be theirs after this life, because of their sacrifice and effort in His cause. And to all who are prepared to make such sacrifices and put God first, He promised similar blessings, including ". . . in the world to come eternal life." (*Mark* 10:30.) [End of Scene IV.]

References:

Matthew 19:16-39.
Mark 10:17-30.
Luke 18:18-30.
James E. Talmage, *Jesus the Christ*, fourth edition; Deseret Book Company, Salt Lake City, Utah; pages 476-479.

How to Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Jesus in seated position, teaching. (NT 40.)
Jesus in standing position. (NT 41.)
Crowd listening to Him. (NT 42.)
Peter, facing Jesus. (NT 43.)
The other 11 apostles facing Jesus. (NT 44.)
The rich young ruler. (NT 45.)

Suggested scenes:

Scene I.
Scenery: A hillside in Galilee.
Action: Jesus (NT 40) is seen in seated position as He teaches a large crowd of people (NT 42).

Scene II.
Scenery: Outdoor scene, hilly country, sparse vegetation, with River Jordan in background.
Action: Jesus, in standing position (NT 41), is talking to the crowd (NT 42). The rich young ruler (NT 45) is seen in the background.

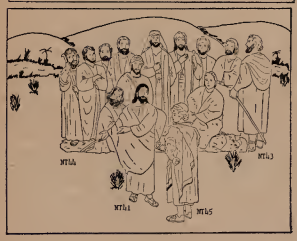
Scene III.
Scenery: Same as for Scene II.
Action: Jesus (NT 41) is seen talking with the rich young ruler (NT 45). His apostles (NT 43 and NT 44) are near enough to hear what is said. After the conversation, the young man goes away sorrowfully.

Scene IV.
Scenery: Same as for Scene II.
Action: Jesus (NT 41) talks with Peter (NT 43), the other apostles (NT 44) are close by and listening.

Scene I

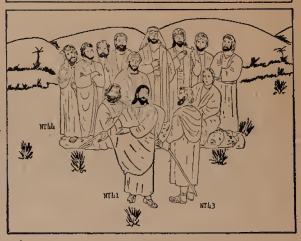
Scene II

SUGGESTED SCENE STAGING



Scene III

Scene IV



• • •

PHOTO AND ART CREDITS

Ralph T. Clark, Beal Studio; photo; Outside Front Cover, 6, 13.
Cover—Lisa Condie, daughter of Mr. and Mrs. G. Richard Condie, and Clyde Done, son of Mr. and Mrs. H. M. Done. Both are of the Parleys Fifth Ward, Parleys Stake.
6—JoAnn McPhie, Parleys Fifth Ward, Parleys Stake.
William M. Johnson; art; 5.
Doug Snow; art; 8.
Sherman T. Martin; art; 10, 11, 22, 26 30, 34, layouts.
Ewa L. Gilbertson; art; 10, 11.
Boyart Studios; photo; 1.
Leland VanWagoner; photos; 15, 24, 35, photo copying.
15—Mr. and Mrs. Randall Fowler; children, left to right, Lawrence, Wallace, and Shirley Fowler. They are of the Bountiful Second Ward, Bountiful South Stake.
LDS Church Information Service; photo; 16.
Edward D. Maryon; art; 19, 28.
Erla Young; art; Flannelboard Insert, 20.
Edward T. Grigware; art; Center Spread.
Curtis E. Kitto; photo; 32.
Charles J. Jacobsen; art; Inside Back Cover.
Charles Nickerson, Jr.; art; Outside Back Cover.
Richard F. Carter; photo retouching.

WE, TOO, CAN TEACH BY ASKING . . .

"What Thinkest Thou?"

His greatest gift as a teacher, was, perhaps, His ability to make others think for themselves.[1]

JESUS made others think by skillfully using questions. Students of the New Testament are aware of the constant use He made of this technique. He stimulated His followers to ask questions and showed His confidence in their ability and knowledge by querying them.

At the early age of 12, Jesus was found ". . . in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." (*Luke* 2:46.) All through His ministry He listened to such men and asked them questions.

. . . Two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and saith to them, What seek ye? . . . (*John* 1:37, 38.)

. . . The Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? (*Mark* 2:24, 25.)

. . . Is it lawful to heal on the sabbath days? . . . And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. (*Matthew* 12:10-12.)

By adapting His questions to the experiences of the people, Jesus was able to find a starting place for teaching a new truth. He asked His disciples:

. . . Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? (*Matthew* 16:13-15.)

By Peter's answer, Jesus knew that Peter knew Jesus was the Christ, the Son of the living God. Then Jesus taught a new truth to Peter—the truth that such knowledge was not gained from man, but revealed by our Father in heaven. Other truths were taught which added knowledge and understanding.

Jesus used questions to impress important facts or principles upon the minds of the apostles. Thrice He asked Peter, "Lovest thou me?" With each affirmative answer, Peter was instructed to "Feed my sheep." (See *John* 21: 15-17.)

With His stimulating and challenging questions, "What thinkest thou?" Jesus, when asked, "Who is my neighbour?" told the story of the good Samaritan and then let the inquiring lawyer answer his own question. Then Jesus said, "Go, and do thou likewise." (See *Luke* 10:25-37.)

Successful Sunday School teachers will follow Jesus' example by encouraging the students to ask questions so that they may be taught eternal truths.

The teacher, with confidence and an air of expectancy, will challenge the class members with problems or difficulties which can be solved through using their own knowledge and experience. He will encourage the students to think for themselves by asking as Christ did, "What thinkest thou?"

Review questions will help children to see the relationship of one lesson to another. Many Junior Sunday School manuals have units containing several lessons with the same objective. The review questions link these lessons together. Young children need to review often the concepts they have been taught. They need the opportunity to express these concepts in their own words.

With factual questions, the teacher can determine whether or not the children are getting the subject matter that is being presented. Such questions can be a checkup on their mental alertness and recall ability. The words of lovely poems, songs and scriptures can be taught by using factual questions.

Children's ability to work out a problem and tell what is right is often underestimated. If a teacher knows the background and experiences of the children, she can ask questions which they can answer.

Early in their Sunday School experience, children need to know that the class is a place where they can ask and answer questions — a place where they can be taught to think.

If he teaches as Jesus taught, the teacher will use questions.

He [Jesus] spent no time in empty theological talks or formalism; but rather with stimulating question and suggestion stirred their souls and then dropped in the seeds of truth.[2]

—*Margaret Hopkinson.*

[1]Claude M. Fuess and Emory S. Basford, *Unseen Harvests*, 1947; Macmillan Co., publishers.

[2]Howard R. Driggs, *The Master's Art*, 1946 edition; Deseret Sunday School Union, Salt Lake City, Utah; page 92.

SUPERINTENDENTS

Teach the Gospel with Hymns

The purpose and assignment of the Sunday School is to teach the Gospel to the membership of the Church.

In an inspiring preface to the present hymnbook, the First Presidency said:

Within a few months of the organization of His Restored Church, the Lord directed that Emma Smith, wife of the Prophet Joseph Smith, should make a selection of sacred hymns for use by the Saints in their worshipping assemblies. ". . . My soul delighteth in the song of the heart"; said the Lord in this revelation, "yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (Doctrine and Covenants 25:12.)

The First Presidency further said:

The wide use of this book is earnestly recommended. It is hoped that these songs will provide a means whereby faith, devotion, prayer, and other principles of the Restored Gospel may be taught.

The 45-minute worship service of the Sunday School provides 16 minutes for singing and hymn practice, in which it is hoped all persons in the audience will participate.

In visiting different Sunday Schools, I note a tendency to shorten the hymns by singing one or two verses only, instead of the three or four used by most authors to convey their Gospel messages.

To cut off a beautiful hymn in the middle, often does away with the principal message of the hymn. The verses printed, apart from the music as a matter of convenience, are just as much a part of the hymn as are those printed with the music. All worshippers should reverently sing the hymns, for they contain the Gospel.

In 1867, when the Salt Lake Tabernacle and its organ were nearing completion, Brigham Young said:

We cannot preach the Gospel unless we have good music. I am waiting patiently for the organ to be finished; then we can sing the Gospel into the hearts of the people.[1]

—*General Superintendent George R. Hill.*

[1]From Stewart L. Grow, *A Tabernacle in the Desert*, 1958; Deseret Book Company, Salt Lake City, Utah; page 80.

Answers to Your Questions

When Can Children Enroll in Sunday School?

Q. What does "3 or nearly 3" years of age mean?

—*Yakima Stake.*

A. A child is ready for Sunday School and should be enrolled when he can profit by attendance without disturbing the other children. A child so young as to require personal attention of the teacher is too young for Course 1. Baby sitting is not a function of the Junior Sunday School. Bishops frequently organize a prenursery room with a rotation of mothers in charge. Otherwise, the child should be cared for by his mother, who remains with him during Sunday School. Children vary greatly in their ability to comprehend and to pay attention to the lesson. At about 3 years of age, most children can profit by attending the worship service and Course 1. In no case is a child under 30 months of age ready to be left alone in the Junior Sunday School. Those children who are 4 years old on January 1 of each odd-numbered year should be placed in Course 1a. For those under that age, Course 1 is repeated each year with great profit.

—*General Superintendent George R. Hill.*

The Deseret Sunday School Union

George R. Hill, *General Superintendent*

David Lawrence McKay, *First Assistant General Superintendent;* Lynn S. Richards, *Second Assistant General Superintendent;* Wallace F. Bennett, *General Treasurer;* Paul B. Tanner, *Assistant General Treasurer;* Richard E. Folland, *General Secretary*

MEMBERS OF THE DESERET SUNDAY SCHOOL UNION BOARD

George R. Hill
David L. McKay
Lynn S. Richards
Wallace F. Bennett
Richard E. Folland
Lucy G. Sperry
Marie F. Felt
Gerrit de Jong, Jr.
Earl J. Glade
A. William Lund
Archibald F. Bennett
Kenneth S. Bennion
J. Holman Waters
H. Aldous Dixon
Leland H. Monson
Alexander Schreiner
Lorna C. Alder
A. Parley Bates
William P. Miller
Ralph B. Keeler
Vernon J. LeMaster
Claribel W. Aldous
Eva May Green
Melba Glade
Addie L. Swapp
W. Lowell Castleton
Henry Eyring
Carl J. Christensen
Hazel F. Young
Florence S. Allen
Beth Hooper
Wilford M. Burton
Asahel D. Woodruff
Reed H. Bradford
Frank S. Wise
Clair W. Johnson
Delmar H. Dickson
Clarence Tyndall
Wallace G. Bennett
Addie J. Gilmore
Camille W. Halliday
Margaret Hopkinson
Mima Rasband
Edith M. Nash
Marion G. Merkley
Minnie E. Anderson
Henry L. Isaksen
Alva H. Parry
Bernard S. Walker
Harold A. Dent
Paul B. Tanner
Catherine Bowles
Raymond B. Holbrook
Joseph Fielding Smith, Jr.
Lorin F. Wheelwright
Fred W. Schwendiman
Lewis J. Wallace
Daniel A. Keeler
Clarence E. Wonnacott
Lucy Picco
Arthur D. Browne
J. Roman Andrus
Ralph D. Thomson
George H. Fudge
Howard S. Bennion
Herald L. Carlston
O. Preston Robinson
Keith R. Oakes
Robert F. Gwilliam
Dale H. West
Bertrand F. Harrison
Willis S. Peterson
Greldon L. Nelson
Thomas J. Parmley
Jane L. Hopkinson
Oliver R. Smith
G. Robert Ruff
Newell B. Weight
Anthony I. Bentley
Mary W. Jensen
John S. Boyden
Golden L. Berrett
Marshall T. Burton
C. Derek Harland
Edith B. Bauer
David H. Yarn, Jr.
Elmer J. Hartvigsen
Donna D. Sorensen

Hugh B. Brown, *Adviser to the General Board.*

New INSTRUCTOR Subscription Incentive Program

New *Instructor* subscription goals which are attainable by any stake willing to work for them have been announced for the 1960-61 Instructor Promotion Program by General Superintendent George R. Hill and the Instructor Committee of the General Board.

According to the new plan, which supersedes all previously announced incentive programs, any stake whose subscriptions total 150 per cent or more of its stake Sunday School faculty and 150 per cent or more of each individual ward faculty will receive the top award. For example, a stake might have 278 people on Sunday School officer and teacher rolls. This stake would need a total of 417 subscriptions to receive the top award. Each individual ward in the stake must have a comparable subscription record.

While the primary objective of the program is to enlist every Sunday School worker as an *Instructor* subscriber, the subscriptions of other members of the stake will be counted in tabulating performance percentages. Subscriptions of members of bishoprics, high councils, stake presidencies, teachers in other auxiliary organizations, parents—in fact anyone residing within the stake boundaries—will be credited toward the awards.

Top award winners (where all wards and branches within the stake attain 150 per cent of their goal or higher) will receive several desirable items, including: (1) a bound volume of *The Instructor* for presentation to the Sunday School library of the ward with the best performance record within the award-winning stake. This volume will actually be presented through the stake Instructor Director, who will determine which ward should receive it. (2) A personal bound volume of *The Instructor* for the stake Instructor Director with his name engraved in gold. (3) A handsome "Instructor Award" Plaque for permanent possession of the stake. (4) A "Gold Instructor Award" Certificate for each ward within the winning stake that has achieved a comparable record. All stakes achieving 150 per cent or higher can win the same awards.

"Runners-up" with near-top performance records will not be neglected in the new plan. Stakes achieving subscriptions totaling 125 per cent of their Sunday School faculty enrollments will be given a beautiful "Instructor Award" Placque for their permanent possession, as well as "Gold Instructor Award" Certificates for each ward reaching the same goal.

Stakes that have a 100 per cent performance (and wards in those stakes that achieve the goal) will be given a "Silver Instructor Award" Certificate.

Important note: All records will be based on official ward and stake *Instructor* subscriber lists that are taken from IBM files twice each year, in February and August. Each stake, therefore, has two chances a year to earn a performance award. Awards will be made after application has been submitted to *The Instructor* offices and subsequently approved. Obviously, a stake can qualify for only one award per year.

Any questions regarding the new program should be directed to Boyd O. Hatch, Managing Editor of *The Instructor*, at 50 North Main Street, Salt Lake City 11, Utah. —*G. Robert Ruff.*

Memorized Recitations

COURSE No. 7
for Mar. 5, 1961

To be memorized by students in Course No. 7 during January and February, and recited in the worship service March 5 (taken from Course No. 7, *History of the Church for Children*):

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them."

—*Abraham* 3:25.

COURSE No. 13
for Mar. 5, 1961

To be memorized by students in Course No. 13 during January and February, and recited in the worship service March 5 (taken from Course No. 13, *Principles of the Restored Church at Work*):

"And hereby we do know that we know him, if we keep his commandments.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

—*I John* 2:3-5.

Coming Events

Jan. 1, 1961
Pupil Advancement;
New Courses Begin

Jan. 15, 1961
"100-per-cent" Sunday

Feb. 19-25, 1961
Instructor Campaign
(If not scheduled previously)

Apr. 6, 8 and 9, 1961
Annual General Conference

Apr. 9, 1961
Semi-annual
Sunday School Conference

Apr. 2, 1961
Easter Sunday

Church History and Book of Mormon Helps

The Sunday School has a number of courses for 1961 which will refer to Church history. Two reference books that should be in every ward library are *The Kingdom of God Restored*[1] and *I Saw Another Angel Fly*,[2] both authored by Carter E. Grant.

These books are thorough and accurate and should be made available to your teachers immediately.

The Kingdom of God Restored is also available in Braille. The ten-volume set, sponsored by the Society for the Aid of the Sightless, sells for $15. Orders for this book can be placed through the Presiding Bishopric's Office, 47 East South Temple, Salt Lake City, Utah.

—*Superintendent George R. Hill.*

• • •

To be a faithful member of the Church of Jesus Christ of Latter-day Saints, one must have a testimony of the Gospel and its divine restoration through the Prophet Joseph Smith. A testimony must also be strengthened through the mind and intellect.

Carter E. Grant, long a teacher and principal in the Church seminary system, has written two very impressive books, *Kingdom of God Restored* and *I Saw Another Angel Fly*.

The material in both books should help to strengthen a testimony, and teachers will find these books of value for teaching Church history. Young people will discover *I Saw Another Angel Fly* to be most enjoyable reading.

As an introduction, both books give a panoramic view of the epoch-making world events which prepared the way for the restoration. The author lists evidences of the apostasy during the time which secular history refers to as the "dark ages." A few of these evidences are: The form of baptism changed from immersion to sprinkling; simple sacrament service changed to a pompous ceremonial mass; political leaders of Rome appointed the clergy to preside over the Christian church; sins were forgiven when money was paid; and there was a non-existence of uniformity of opinions in the church.

Next, the author discusses the events which actually prepared for the restoration. For example: The Bible was translated into many languages; the invention of many printing processes by Johann Gutenberg that facilitated the growth of education; Columbus discovered America; the French control in America which threatened to establish a state religion was defeated; and the writing and acceptance of the American Constitution and its amendments guaranteed freedom and allowed all men religious liberty.

The remainder of the book gives comprehensive information and data regarding the restoration of the Gospel by direct revelation and the growth and development of the Church.

The reader experiences vicariously the tremendous spiritual experiences of Joseph Smith at Cumorah, Kirtland and Nauvoo; of Brigham Young as he leads the persecuted Saints to the Rocky Mountains. One becomes better acquainted with all the great leaders of the Restored Church of Jesus Christ including President David O. McKay.

This information is such that, if read and studied with a prayerful heart, one's testimony can become an established fact.

The reference map found on the inside back cover of each book can be of assistance to Sunday School teachers.

—*Minnie E. Anderson.*

[1]Carter E. Grant. *Kingdom of God Restored;* Deseret Book Company, Salt Lake City, Utah; Price $4.00.

[2]Carter E. Grant. *I Saw Another Angel Fly;* Deseret Book Company, Salt Lake City, Utah; Price $3.50.

An effective and enjoyable study aid is now available for Book of Mormon readers.

The complete Book of Mormon has been recorded without deletion or additional comment on 50 records, with a playing time of over 30 hours. These records are presented in a single book-type album, bound in leatherette, with an index according to chapter for easy reference. And, wherever possible, record "breaks" come at chapter endings.

The entire work, which has been carefully proofread for accuracy and proper intonation, is narrated by Charles Freed in a manner which reveals an understanding sensitivity to this ancient history. Special attention has been given to ensure correct pronunciation of difficult places and names in the scriptures.

Useful as a teaching aid for Sunday Schools, study groups, firesides or cottage meetings, these records have an unusual potential value for better Gospel understanding. Those persons with failing or total loss of vision may also receive great benefit and satisfaction through this method of study.

Address all inquiries to Columbia Research Group, 3600 Market Street, Salt Lake City 4, Utah.

—*Lawrence E. Cummins.*

• • •

IN THE COURSE OF RIGHTEOUSNESS (*Concluded from page* 3.)

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. (*Genesis* 45:1-5, 14, 15.)

We do not see much of this brothers kissing brothers today, but when I was younger, there was much of it. There are certain brothers who, on meeting, would walk up to each other and kiss — and not upon the cheek — in brotherly love. So it was with Joseph and his brethren.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die. (*Genesis* 45:25-28.)

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept . . . a good while.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. (*Genesis* 46:29, 30.)

Through his determination to remain clean and pure and honorable, and through great wisdom which always results from righteousness, Joseph was given the power to save his own family and to unite them.

We, too, are in a position to save our own families, not necessarily from the want of temporal things; but through righteous living, we will be in a position to provide for them the greatest of all blessings: *eternal* security! Righteous, useful and virtuous lives will entitle us to enter into holy places and there be endowed with powers from on high. Then, together with our families, we may become the recipients of God's greatest blessings—life in the celestial world, the family kingdom—where families may dwell in a state of never-ending happiness.

But we must realize that *moral cleanliness* is a key factor in becoming qualified for these indescribable blessings.

The destroying sin of moral laxity and of unchastity has been one of the dominant factors in the downfall of many proud empires. . . This was felt so strongly by the First Presidency of the Church that they were moved upon a time ago to issue a warning to the Latter-day Saints, and to all the world, against this sin. Among other positive statements which they made was this:

The doctrine of this Church is that sexual sin—the illicit sexual relationship of men and women—stands in its enormity, next to murder. The Lord has drawn no essential distinction between fornication, adultery, and harlotry, or prostitution. Each has fallen under his solemn and awful condemnation. . . . You youth of Zion, you cannot associate in illicit sex relationship, which is fornication, and escape the punishments and judgments which the Lord has declared against this sin. The day of reckoning will come just as certainly as night follows day.

May each of us walk "unfearful" and, like Joseph of old, be abundantly blessed because we have the wisdom and the courage to say:

. . . How then can I do this great wickedness, and sin against God? (*Genesis* 39:9.)

[1]From an address to Brigham Young University students, Jan. 6, 1960.

Inspire Relaxed and Reverent Singing

Senior Sunday School Hymn for the Month of March

"Jesus, the Very Thought of Thee"; author, Bernard of Clairvaux; composer, John B. Dykes; *Hymns — Church of Jesus Christ of Latter-day Saints,* No. 148.

This beautiful hymn has been chosen with Easter (April 2) in mind. While this hymn is not truly an Easter hymn which expresses happiness over the anniversary of Christ's resurrection, it still presents in extraordinary poetry many thoughts which we all cherish concerning Jesus, our Saviour and elder brother.

The poetry is delightfully restful, splendid in quality and devotional.

Let us enjoy the quiet devotion of this contemplative hymn. The melody is as sweet as are the words. It is easily singable as it lies within easy range. The alto, tenor and bass parts are less important to the beauty of the singing. John B. Dykes (1823-76) was an able and distinguished Church composer, and he wrote many hymn tunes. He kept in mind that the tune is most important in congregational singing and, therefore, wrote many beautiful, singable melodies.

For Choristers and Organists:

This is a gentle tune and, therefore, should be led as by a gentle shepherd in a relaxed *tempo;* that is to say, not in a strict *tempo.* But everyone who comes to church should be singing, because this is one of the ways of worship. And the congregation should not be allowed to drag along behind the chorister.

Technically speaking, we see no rests which would allow the singers to take breath. But the well-trained musician, also the understanding leader, knows that we naturally shorten the notes at the ends of all phrases in order to take breaths. Let the people breathe naturally at the end of even the first phrase. Please do not follow the seeming requirements of the words here. Rather, sing, "Jesus, the very thought of thee (then take breath) With sweetness fills my breast." It is true that the sentence is cut in two by the breath, but we should remember that we need to breathe in order to sing at all.

As for the words and their meaning, the mind carries them across the breath without the slightest difficulty. The singing of long sentences without breath may be done by trained a cappella choirs; but such effort in congregational singing sounds unnatural, stilted and unnecessary.

Another technicality worthy of notice on the part of the chorister is the fact that the hymn is composed of four phrases of respectively four, three, four and three measures each. Since all phrases are normally four measures in length, we can see that the second and fourth phrases each have a suppressed or eliminated fourth measure. If the tune were faster, we would require these measures to be restored. What is important here is that the chorister should be willing to give a little extra time as necessary at the ends of these two short phrases.

We recommend that this hymn be sung medium loud; that is, *mezzo forte.* Sing it all the way through, without change from loud to soft or the reverse.

The great Johann Sebastian Bach gave no dynamic indications for any of his noble compositions. Such indications as loud and soft were developed after the time of Bach for dramatic and sometimes theatrical and spectacular purposes. In the interest of nobility of style and magnificence of performance, we recommend that vigorous hymns be sung *forte,* devotional ones medium *forte,* but that all of them be sung fervently.

—*Alexander Schreiner.*

Junior Sunday School Hymn for the Month of March

"If with All Your Hearts"; author, from *Elijah;* composer, Felix Mendelssohn; *The Children Sing;* No. 180.

"If with All Your Hearts," is from the oratorio, *Elijah*, written by Felix Mendelssohn. Elijah was a prophet of old who worked among the Israelites.

To the Organist:

The accompaniment to "If with All Your Hearts" does not include the melody, except in the seventh measure. This type of accompaniment is usually used for soloists and older boys and girls. However, it will not be difficult to simplify the accompaniment and use it with smaller children.

First, let us keep in mind that the accompaniment should be simple and the melody should be part of the accompaniment. To do this, the melody or top line of the song, as well as the bass notes of the accompaniment, may be played together. Sometimes the first note of each measure in the right hand of the accompaniment (second staff) may be combined with the melody note (top staff) of the corresponding measure. Because the melody appears in the seventh measure, it may be played as written in the accompaniment. Play only the melody and prominent bass notes in measures six, eight, ten and twelve.

To the Chorister:

The text of this hymn is from the scriptures:

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. (*Deuteronomy* 4:29.)

We should give thanks to our Heavenly Father for our many blessings. If we are patient and we earnestly seek His help, He will hear us.

The melody will be familiar to many of our boys and girls in Junior Sunday School. While there are some phrases that are alike rhythmically, such as measures five and nine, there are others that appear to be alike, but are different.

When introducing the hymn, care should be taken to observe the phrasing marks. It should be sung with a smooth, flowing feeling and at a moderate *tempo*.

After the hymn has been learned, have the organist play it all the way through as an introduction before the children sing it.

—*Florence S. Allen.*

March Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

". . . Now is Christ risen from the dead, and become the firstfruits of them that slept."[1]

[1] *I Corinthians* 15:20.

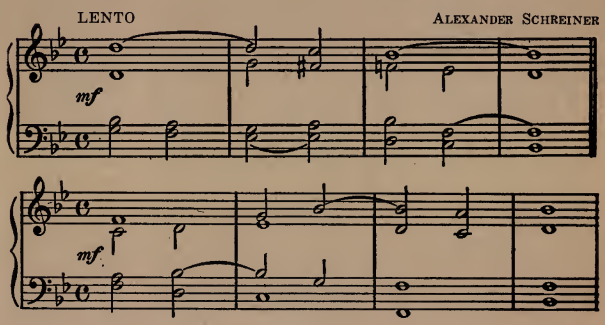
FOR JUNIOR SUNDAY SCHOOL

Jesus said:

". . . Thou shalt love thy neighbour as thyself."[2]

[2] *Matthew* 22:39.

Organ Music to Accompany March Sacrament Gems



the Spirit of Elijah

by Lucy Picco

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (*Malachi* 4:5, 6.)

WHO is Elijah? What did he do in his life? What is his mission?

Elijah lived about 900 years before Jesus Christ came to this earth to live. The Bible tells us that Elijah was known as the Tishbite, and was of the inhabitants of Gilead. We do not know who his parents were, but we do know that Elijah must have been born of goodly parents who taught him to love the Lord.

(For Course 3, lesson of March 5, "Elijah Was a Prophet"; for Course 7, lesson of March 26, "The Kirtland Temple"; for Course 9, lesson of January 8, "Elijah, the Humble," and lesson of January 15, "Elijah, the Courageous"; and for Course 11, lesson of March 5, "The Church in Kirtland.")

At the time of Elijah's ministry most of the people of Israel had fallen into wickedness. They had forgotten our Heavenly Father and they worshipped Baal, an idol (false god). Ahab, the king of Israel, was very wicked. The Bible tells us that ". . . Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." (*I Kings* 16:33.)

The Lord sent Elijah to warn King Ahab of the results of his wickedness. King Ahab persisted in his sin, however, so as punishment, Elijah said, ". . . As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Elijah knew this prophecy would be fulfilled because he had the power and authority to utter it — he held the Lord's Holy Priesthood. He knew that the prophecy would come true.

The Lord wanted Elijah to be taken care of during the time when there would be no rain, so He told Elijah:

Get thee hence, . . . and hide thyself by the brook Cherith, . . . And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

Elijah obeyed the Lord; stayed by the brook and drank of its waters. The ravens brought him bread and flesh (meat) in the morning and in the evening.

After a while, because there was no rain in the land, the brook dried up. The Lord told Elijah to go to Zarephath where he would be cared for by a widow woman.

[*When Elijah*] *. . . came to the gate of the city, behold, the widow woman was there gathering of sticks: and he* [*Elijah*] *called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.*

Elijah also asked the woman to bring him a piece of bread. The widow then told Elijah that she had no bread; all she had was a handful of meal (flour) in a barrel and a little oil, and that she was gathering sticks so that she could bake a cake, or bread, for her son and herself. This was all the food the widow had. When it was gone she expected to starve.

Elijah told the woman not to be afraid but to make a cake for him first and then make some for herself and her son. He promised her that if she would do this ". . . The barrel of meal shall not waste, neither shall the cruse [jar] of oil fail, until the day that the Lord sendeth rain upon the earth." (*I Kings* 17: 1, 3, 4, 10, 14.) The woman obeyed Elijah; and, as a result, Elijah, the widow woman and her son had food for a long while.

Time went by; and, as Elijah had prophesied, there was no rain. Therefore, nothing grew; and

there was a famine in the land. Still, the people worshiped Baal instead of our Heavenly Father.

In the third year, the Lord told Elijah to go to King Ahab again. Elijah obeyed the Lord, although he knew King Ahab might seek to harm him because his words about a drought had come to pass. This time Elijah wanted the people to know without a doubt that Baal was a false god and that the God he, Elijah, represented and worshiped was the true and only God everyone should love and worship.

On meeting Ahab, Elijah told him that he wanted all the people of Israel to gather on Mount Carmel, including the prophets (false prophets) of Baal, so that he could talk to them. When all had gathered, Elijah talked to the people. He suggested that there should be a kind of contest between Elijah, the prophet of the true God and the prophets of Baal. Two bullocks (young oxen) were to be placed on two piles of wood, each on a separate altar. (This was the way animals were sacrificed in accordance with the Lord's law given to His people many years before.) The prophets of Baal, numbering 450, were to pray to their god, Baal, to send fire to burn the sacrifice. Elijah would also pray to his God for fire to burn his sacrifice. The people readily agreed that they would acknowledge as the true God the God that answered by fire.

When the prophets of Baal placed their bullock on the pile of wood they started to pray to their god. They prayed all morning and all afternoon, and cried and shouted to their god, as if their loud voices would make him hear. But when evening came, they still had no answer. All this time the people watched, and perhaps those who believed in Baal also prayed. Elijah also watched and listened. He knew there would be no answer to their prayers. How could they have had an answer from a god who did not exist?

Then Elijah told the people to move closer to him. The people watched as Elijah made an altar using twelve stones; he made a large trench or ditch around the altar. He then piled the wood high on the altar and placed the bullock on top. Twelve barrels of water were poured over the bullock and the wood, soaking everything and filling the trench around the altar with water.

When the time arrived for the sacrifice, Elijah the prophet started to pray to our Heavenly Father. He did not need to cry and shout.

This was his prayer:

. . . Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Elijah's prayer was answered. Fire came down at his request, and, although everything was soaking wet, the fire burned the sacrifice, the wood and even the twelve stones; it also dried up the water in the trench.

What do you suppose the people did when they saw this happen? They were probably very much ashamed that they had not listened to Elijah before. The Bible tells us they fell on their faces and said, ". . . The Lord, he is the God; the Lord, he is the God." (*I Kings* 18:36, 37, 39.)

Some time after this happened the Lord chose a very good man, Elisha, to take Elijah's place as prophet in Israel. Elijah was taken into heaven by a whirlwind.

Malachi, the Lord's prophet lived hundreds of years ago. His prophecy, quoted at the beginning of this article, had to be fulfilled. Elijah had to return to the earth to complete his mission.

On April 3, 1836, while in the temple at Kirtland, Ohio, the Prophet Joseph Smith and Oliver Cowdery experienced a glorious vision. Elijah the prophet appeared to them and said:

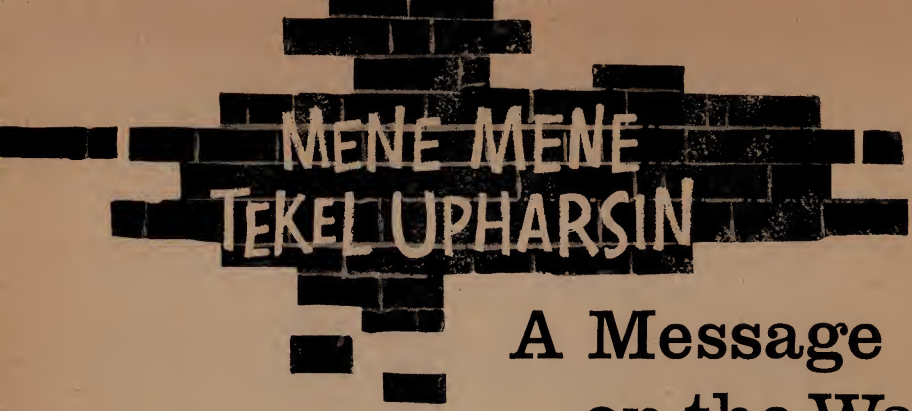
Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (Doctrine and Covenants 110:14-16.)

Thus, Elijah, the last prophet in Israel to hold the keys of the sealing power of the priesthood, returned to earth and delivered these keys to Joseph Smith, the first prophet of the last dispensation. The keys of the sealing power which Elijah gave to the Prophet Joseph Smith are still with the Church today. President David O. McKay, the Lord's present-day prophet, holds these keys; and he is the only man in the Church who has the authority to use them.

What, specifically, is this power Elijah held and bestowed upon the Prophet Joseph Smith, and what has been the result of this bestowal?

When a man and a woman are married in one of our temples, the marriage is intended to last forever. This family unit (all children born to them) continues after life because the one who officiated was either the President of the Church or a priesthood holder whom the president had set apart and had given the authority to seal marriages for time and all eternity. This is the power

(*Concluded on page* 34.)



A Message on the Wall

by Luacine Clark Fox

To the Teacher:

This is a dramatization in two parts; one part is to be presented in class one week, and the second part to be presented the following week.

It is suggested that the students selected to read the parts become familiar with the sketches and rehearse them once before they are presented to the class.

It is further suggested that no attempt be made to "act" the parts, but rather that it be a "reading-of-the-lines," to the end that the man, Daniel, stands out clearly in the minds of the class as the true and actual prophet that he was.

It is recommended that the rehearsal of the sketches begin with prayer.

Visual aids, such as pictures showing the magnificence of ancient Babylon, would be most helpful.

Before the second dramatization is presented, after the first one has been performed, it is important that the class members review the events included in the first sketch, to refresh the story in their minds.

If the class is very small, one person can play more than one part. If need be, *Morna* and *Hosen* can both be girls or both be boys.

The Cast

Morna (Mor-nah) — Young Babylonian slave girl.
Hosen (Ho-zen) — Young Persian slave boy.
King—King Belshazzar of Babylon. (Bell-*shazz*-ar.)
Father—Father of Morna, the slave girl.
Queen—Wife of Belshazzar.
Voice.
Daniel—Prophet of God in the Babylonian Empire.

Other Pronunciations

Chaldeans — (Call-*dee*-uns)
Nebuchadnezzar — (Neh-buh-cud-*nezz*-ar)
Mene — (*Mee*-nee)
Tekel — (*Tee*-kell)
Upharsin — (You-*far*-sin)
Peres — (*Pee*-rez)
Darius — (Dah-*rye*-us)
The Time: The beginning of the reign of King Darius, the Median (*Mee*-dee-un) in Babylon.

(For Course 9, lesson of March 26, "Daniel, the Humble"; for Course 5, lesson of April 30, "Blessings Come to Those Who Are Humble and Teachable"; and of general interest.)

It is late evening near the wall by the slave quarters.

A Message on the Wall

Episode I

MORNA: I am Morna, daughter to the chief slave in the banquet hall of the King of Babylon.

HOSEN: It is good of you to talk to me. I am Hosen, a slave boy brought here by the Persians and the Medes. The gatekeeper told me you could tell me the story of the words upon the wall. Will you tell me?

MORNA: Yes. And the story I shall tell you is true. I know, because the night of the great feast, I was there carrying in the stolen gold and silver vessels.

HOSEN: Were they the ones stolen from the temple in Jerusalem and brought back here to Babylon?

MORNA: The very ones. They belonged to the temple of the Hebrew God.

HOSEN: I like the Hebrew man, Belteshazzar. He is a silent man of courage.

MORNA: I know his real name — his Hebrew name. It isn't Belteshazzar — it is "Daniel."

HOSEN: (Repeating it) Daniel. I like that name. It sounds strong yet humble, even as he. But tell me of the writing on the wall before your mother calls you to your bed.

MORNA: It happened the night King Belshazzar was slain. They were having a great feast in the banquet hall for the king and his wives and the princes. They were all laughing and drinking wine when suddenly the King raised his hand and shouted. . .

KING: Wait! Before we drink more wine, bring in the gold and silver vessels taken from the temple in Jerusalem.

MORNA: And they laughed and praised the King, and my father spoke to me.

FATHER: Morna, child. Quickly! All of you come to the treasure house. King Belshazzar wants the gold and silver temple vessels from Jerusalem. Hurry!

MORNA: And the Queen said . . .

QUEEN: Oh King! Do not do this thing. The Hebrew God is one of great power! He will not like it if we drink from the vessels of His temple.

MORNA: But no one listened to her, Hosen. We hurried to the treasure house and in haste carried to the banquet hall the shining vessels.

HOSEN: And then?

MORNA: The wine was poured into the vessels — and, Hosen, they drank from the vessels! My father gripped my shoulder as he watched and heard the King, the princes and his guests praising the *Babylonian* gods as they drank.

HOSEN: I have seen *your* gods — gods of gold and silver, of wood and brass. What of the *Hebrew* God?

MORNA: There is but one Hebrew God, Daniel said. One cannot see him, but he sees *us* and hears us. And he must have heard them praising the Babylonian gods that night in the banquet hall.

HOSEN: Was he angry?

MORNA: In the same hour, as the King drank wine from the Hebrew God's vessels, there was a scream in the banquet hall, and a voice cried out. . .

VOICE: Look! There, on the wall! The fingers of a hand are writing words on the wall!

HOSEN: The *fingers* of a hand? Who was it? What do you mean?

MORNA: No one was there. All we could see were the fingers of a hand. And the King stood, shaking and pale with fear.

KING: Send for the astrologers! The Chaldeans! Send for the Soothsayers!

MORNA: And all the people were silent as they looked at the written words on the wall, and they were filled with terror. When the wise men rushed into the hall, the King turned to them.

KING: What is the meaning of those words? *What is the meaning?* Tell me! Whosoever shall read this writing and give me the interpretation shall be clothed with scarlet and have a chain of gold upon his neck, and shall be the third ruler in the kingdom!

MORNA: The wise men looked and pondered. And finally the King said . . .

KING: Well? Speak!

MORNA: But none of them could read the words nor interpret the meaning. And the King fell onto his throne. His whole body trembled. Then the Queen came to him and spoke to him.

QUEEN: My King, you must not be so troubled. There is one here in the kingdom, wise above all men—in whom is the spirit of the holy gods. Your father, Nebuchadnezzar, made him master of the magicians.

KING: Where is he? Who is this man?

QUEEN: It is Daniel, the Hebrew. He interpreted a dream for your father. Your father called him Belteshazzar.

KING: Send for him! Have him brought!

MORNA: And the King gave an order to his slaves that Daniel should come.

HOSEN: Daniel, the Hebrew? The humble, quiet man we know? This was the man who was called?

MORNA: Yes, Hosen. He was the one.

HOSEN: Well? Did he come? Could he interpret the words? Did he . . .

VOICE: Morna! Come. It is time for bed. (*In the distance.*)

MORNA: I must go!

HOSEN: But Morna, tell me first! *Did* Daniel come?

MORNA: I cannot tell you now. But meet me here one week from today and I will tell you. Goodnight, Hosen.

HOSEN: Goodnight, Morna. I shall be here!

A Message Read

Episode II

HOSEN: Morna? Here I am, by the pillar here.

MORNA: I knew you would remember to come.

HOSEN: Now tell me of the Hebrew, Daniel. Did he come to the banquet hall?

MORNA: He came! You should have seen him, Hosen. The wise men are so haughty and so proud, you know, with their arts and symbols.

HOSEN: But Daniel?

MORNA: He came quietly into the hall. The wise men were looking at him jealously. Some laughed a little. But then the King asked Daniel to read the words written on the wall and to interpret them and made the promise to reward him.

HOSEN: What happened next?

MORNA: Daniel told the king he did not want any reward, but that he would read and interpret the words. He looked at the words. Then he turned unto the King and spoke. He spoke distinctly and everybody heard.

HOSEN: What were the words on the wall?

MORNA: These were the words, *Mene, Mene, Tekel, Upharsin.*

HOSEN: Did he know what they meant?

MORNA: He looked at the King steadily and spoke fearlessly.

DANIEL: Oh, Belshazzar, King of Babylon. You have lifted yourself up against the Lord of heaven. You have drunk wine from his holy vessels and have not followed His ways — ways you knew. He who wrote the words upon the wall — Him you have not glorified.

I will tell you of the words:

Mene: God has numbered your Kingdom and finished it.

Tekel: You are weighed in the balances and are found wanting.

Peres: Your kingdom is divided and given to the Persians and the Medes.

MORNA: And no one dared speak. The King ordered Daniel be clothed in scarlet and made him the third ruler.

HOSEN: And that night Belshazzar was slain?

MORNA: That same night! Hosen, is it not wonderful, the power of the Hebrew God?

HOSEN: Yes, and the Hebrew God has a good servant in Daniel. A man who is humble in his power. A man of courage.

MORNA: It is said that the new King Darius will give him great position and honor.

HOSEN: Perhaps so. But it cannot equal the honor the Hebrew God has given him, Morna. It cannot equal that.

MORNA: No. Nothing could equal that.

MOMMY'S BIG HELPER

by Margaret Ipson Kitto

"Go to sleep my darlin,'
Go to sleep my dear
Never have a worry,
Never have a fear," sang Mommy in a soft, low voice.

"Mommy adores you,
Daddy man loves you too," she sang,
"Go to sleep our darlin'
We're all loving you," chirped Franklin as he perched on the arm of Mommy's big chair.

How Franklin loved to rock with Mommy and little brother! It was so cozy and warm when the three of them cuddled up together and sang and rocked. Soon tiny Baby Hiley was fast asleep. Mommy reached up and put a kiss right on the end of Franklin's nose.

"Thank you for being such a good helper," she said.

Then Franklin leaned over, kissed Baby's little hand, patted his cheek, jumped down from the chair and ran to find some of his special toys.

Franklin was a busy 4-year-old now that he had a little brother. There were so many things to help Mommy do. Each morning he watched Mommy get things ready for Baby's bath. Mommy reached up on the shelf and took down all the things she needed. There was a tray with lots of bottles and jars. There was the tiniest little shirt, a fluffy blue blanket, several soft, white diapers and the sweetest little nightie with tiny roses all over it. Mommy put everything on a chair by the table.

"Now where is my big helper?" she said. This was the part Franklin loved best — when he was Mommy's big helper. Together they went to the crib where Baby was sleeping. How sweet he looked. He was all pinkish. His eyes were shut tight. His little hands were made into fists and he held them up by his head. Mommy gently took off the blanket.

"Where's Hiley?" she asked. Franklin giggled.

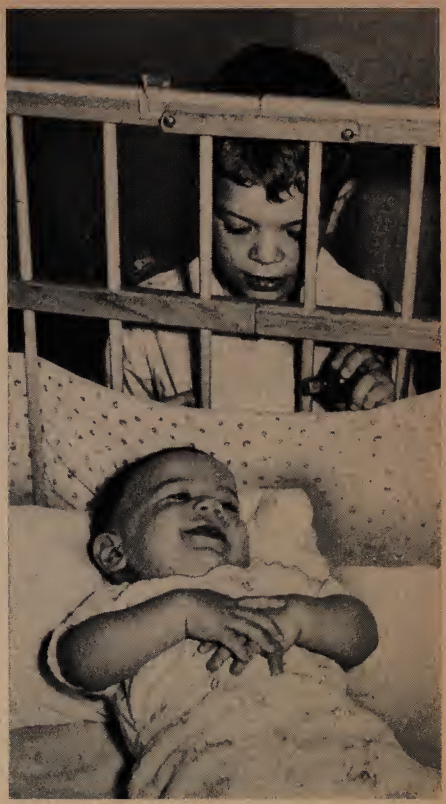
"Has anyone seen Hiley?" asked Mommy as she tickled Baby's toes. Franklin giggled again.

One little eye opened, then another one. The little fists opened up, and oh, what a big stretch! Franklin just had to laugh out loud, Hiley was so funny.

Soon Baby was in the tub. Mommy washed him with a fluffy washcloth. Franklin handed Mommy the towel and she wrapped Hiley in it and put him on the table.

"Now we need some powder," said Mommy.

Mommy's big helper looked on the tray and found the powder can. He turned the top just the way Mommy had showed him and put the can into Mommy's hand.



One day Franklin showed Hiley a flash bulb from Daddy's camera. No longer was Hiley too little to look, for he laughed with delight as Franklin showed the bulb to him.

(For Course 1a, lesson of March 12, "Heavenly Father Planned Families"; and for Course 1, lesson of January 1, "We Belong to a Family," and lesson of January 29, "Our Baby.")

"Do we have any diapers today?" asked Mommy.

Franklin took a diaper from the chair and put it on the table.

"Could my helper get the shirt and nightie ready for Baby?"

Franklin handed Mommy the shirt and waited while she slipped it over Baby's head. Then he got the nightie and put it on the table right where Mommy could reach it.

Now Hiley was all comfy in his fresh clean clothes. Mommy stooped over and held him so Franklin could see how sweet he looked.

Every afternoon Baby Hiley woke up for a little while. Then Franklin tried to play with him. Franklin knew he must be very gentle with such a tiny baby. Each day he brought one of his treasures to show Hiley. But each day Hiley was still too little to look.

One day Franklin brought his Teddy Bear to show Hiley. Hiley did not look. Franklin turned the key in Teddy's back. "Tink-tink-tinkle" —what a funny sound! Mommy tucked Teddy in the crib close to Hiley. Franklin and Mommy thought little Hiley liked the tinkle, because he appeared so wise as he looked up.

One day Franklin showed Hiley a little flash bulb from Daddy's camera. "Mommy! Mommy!" he called, "he sees it! he sees it! I know he does!" How excited Mommy and Franklin were.

Mommy fastened some gay plastic butterflies to the crib. Franklin fanned them gently, and they began to fly around. Hiley's eyes followed the butterflies back and forth. Franklin giggled to himself, because Hiley seemed to enjoy playing with him.

Franklin thinks he is lucky to have such a fine baby brother. And Mommy knows she is *very* lucky to have such a fine big helper.

• • •

YE ARE A CHOSEN GENERATION (*Concluded from page* 18.)

priesthood. But as long as the President of the Church is active, he holds the keys and there can not be two holding the same power at the same time.

Any man holding the office of elder in this Church, or seventy or high priest or whatever else it is, holds that authority by the sanction of the President of this Church. All that is recorded in the Doctrine and Covenants:

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (Doctrine and Covenants 132:7.)

So, while each of the Council of the Twelve holds this priesthood, and has this authority, it is dormant. He exercises authority that is sanctioned to him by the President of the Church. So does a bishop in the ward and the president of a stake and everyone else. And the President of the Church has the right, if there is reason for it, to withdraw the keys from men who hold keys of authority today. No man can perform a marriage ceremony in the temple unless the President of the Church has given him the authority to do so. The marriage is for time and all eternity. The President is the only one who has that power, and he delegates it. Every man who performs marriage ceremonies for time and eternity in the temple for the living and the dead has the President's hands laid upon his head. The President can delegate that authority for it is his right and privilege; he holds those keys and nobody can exercise them without his sanction.

May the Lord bless you, in the name of Jesus Christ, amen.

Easter Is a Joyous Time

SUGGESTED EASTER WORSHIP SERVICES SUNDAY, APRIL 2, 1961

Every officer and teacher in the Sunday School should put forth a special effort on Easter Sunday to make the services and the lessons particularly effective. We should be especially mindful of those people who come but rarely, and reward them with a worthwhile experience. Greeting members and visitors as they enter the chapel and as they enter the classroom should be part of our responsibility as we represent Christ in teaching the Gospel.

For the Senior Sunday School

THEME: *Jesus said . . . , I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

And whosoever liveth and believeth in me shall never die. . .

—*John* 11:25, 26.

Devotional Prelude.

Opening Hymn: "Christ the Lord Is Risen Today," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 10.

Invocation.

Welcome: Bishop.

Sacramental Hymn: "We'll Sing All Hail to Jesus' Name," *Hymns*—No. 218.

Sacrament Gem.

Sacrament.

Scriptural Reading (to be given by an excellent reader): *John* 20:1-8. (This is the joyous account of the first Easter morning.)

Hymn by the Congregation: "I Know That My Redeemer Lives," *Hymns*, No. 95. (A soloist may sing the first half of each verse, with the congregation joining in the second half.)

Scriptural Reading (to be given by an excellent reader): *John* 20:9-31. (This account tells of the joy felt by the apostles on the first Easter evening and eight days later.)

Hymn by the Congregation: "Glory to God on High," *Hymns*, No. 44.

Separation for Classes.

Closing Hymn: "Praise God from Whom All Blessings Flow," *Hymns*—No. 214.

Benediction.

For the Junior Sunday School

Devotional Prelude.

Opening Hymn: "Christ the Lord Is Risen Today," *The Children Sing*, No. 150.

Invocation.

Welcome: Member of Bishopric.

Sacramental Hymn: "Jesus, the Very Thought of Thee," *The Children Sing*, No. 18.

Sacrament Gem.

Sacrament.

Story by a Teacher: The joy of the first Easter morning. (*John* 20:1-8.)

Hymn by the Children: "Jesus Is Our Loving Friend," *The Children Sing*, No. 21.

Story by a Teacher: The account of the joy felt by the apostles on the first Easter evening and eight days later. (*John* 2:9-31.) (These stories are beautifully written for children in the 1960 manual, *Growing In the Gospel, Part I*, page 115.)

Separation for Classes.

Closing Hymn: "Praise God from Whom All Blessings Flow," *The Children Sing*, No. 24.

Benediction.

—*Committee:*
Dale H. West, Chairman,
Clarence Tyndall,
Claribel W. Aldous,
Florence S. Allen,
Jane Hopkinson.

• • •

THE SPIRIT OF ELIJAH (*Concluded from page* 29.)

Elijah held. Families who have passed into the spirit world without hearing the Gospel, and who are, therefore, not sealed as family units, must have sealing ordinances done for them by a living person if they are to be exalted in God's kingdom. The baptisms and other works are done in our holy temples; and because of the power and authority which Elijah held, the ordinances and sealings are recognized by the Lord and will remain for all eternity. This is very important work and it must be done for all who seek it, to enable Jesus Christ to complete His work.

The spirit and influence of Elijah are felt by many people throughout the world who are not members of our Church in that they are interested in gathering the genealogy of their ancestors. This has been very helpful to many members of our Church who have also been touched with the spirit of Elijah. Saints who gather genealogy from the four corners of the earth make it possible, through the ordinances and sealings done in the temples, for thousands upon thousands who are now in the spirit world to progress toward that eternal joy for which we are all striving. Elijah, the great prophet, is still at work, serving his Heavenly Father and the Lord Jesus Christ.

Joseph's First Vision Restored . . .

True Knowledge of the Trinity

by Richard O. Cowan

A CORRECT understanding of the true character and attributes of God is basic to the true religion. The Lord commanded ancient Israel, "Thou shalt have no other gods before me." (*Exodus* 20:3.) Christ associated the knowledge of God with the great gift of eternal life. (See *John* 17:3.) In these latter days, the Prophet Joseph Smith has taught that the first article of our faith is a belief in the Godhead and that the first principle of the Gospel is faith in the Lord Jesus Christ.

The Church of Jesus Christ of Latter-day Saints affirms that the truth about God was taught in its simplicity, beauty and power in New Testament times. As divine authority and revelation ceased to function in the Church and the darkness of apostasy covered the earth, this truth was lost. It was not until the Father and the Son appeared to Joseph Smith in 1820 and inaugurated the dispensation of the fullness of times that this truth was again on the earth. Let us consider the LDS affirmation more closely.

The New Testament teaches clearly that the three members of the Godhead are separate persons. For example, when Christ was baptized, the voice of the Father was heard from the heavens and the Holy Ghost was symbolized by a dove. (See *Matthew* 3:15-17.)

The scriptures also teach that God has a body. Christ and all men are created in God's image. (See *Genesis* 1:26, 27; *Hebrews* 1:1-3.) Following His resurrection, Christ invited the apostles to feel His body of flesh and bones, and thus proved to them that He was not just a spirit. (See *Luke* 24:36-39.) Christ took this same body into heaven with Him. He has promised that one day we may also have glorious bodies like His. (See *Philippians* 3:20, 21.)

There are several witnesses in the New Testament who testify of Christ's glory — Peter, James and John at the time of Christ's Transfiguration (See *Matthew* 17:1-8), Paul at the time of his conversion on the road to Damascus (See *Acts* 9:3-8) and John at the beginning of the Revelation (*Revelation* 1:12-16), all speak of Christ's glory in terms of great light and brightness.

Christ, who acts under the direction of the Father (see *John* 4:34; 6:38), is the only mediator between God and man (see *I Timothy* 2:5). Therefore, the Lord specifically instructed His followers to pray directly to the Father, in the name of Jesus Christ. (See *John* 16:23.)

When revelation ceased to guide the early church, these basic truths were lost. Under the influence of pagan philosophy, Christian thinkers

---

(For Course 7, lesson of January 15, "Why Joseph Smith Prayed"; for Course 11, lesson of January 15, "Vision of Joseph Smith"; for Course 13, lesson of January 29, "God, Author of Eternal Progression"; for Course 17, lesson of January 29, "God Lives," and lesson of February 5, "Three Persons in the Godhead"; and for Course 29, lesson of January 15, "Visit of Father and Son," and lesson of January 22, "Personality of Father and Son.")

tried to explain how the Christians could be monotheists worshipping only one god, while at the same time they recognized three members in the Trinity. Several explanations were advanced: The Adoptionists felt that Christ was merely a mortal man who attained such a perfection of holiness that he was adopted as the Son of God and exalted to divinity. The Modalists considered God as being only one person, but who, like an actor, successively played the roles of Father, Son and Holy Ghost. The Council of Nicaea, called by the Emperor Constantine in A.D. 325, laid the foundation for the traditional Christian doctrine about God. The Nicene Creed reads in part:

We believe in one God, the Father, . . . and in one Lord, Jesus Christ, the Son of God, begotten of the Father, . . . (that is) of the substance of the Father; . . .[1]

The Athanasian Creed later expounded a similar doctrine:

We worship one God in Trinity, and Trinity in Unity, neither confounding the persons; nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son and Holy Ghost, is all one; . . .[2]

These teachings did not clarify anything, but only led to more questions. Following some confusion over the human and the divine in Christ Himself, the Council of Chalcedon decided in A.D. 451 in favor of two natures before birth and one personality after birth. Gradually the idea of a personal God was lost; He became, rather, the "First Cause" or the power filling the whole universe. The Church of England creed reflected such thinking by stating, "There is but one living and true God, everlasting, without body, parts or passions; . . ."[3]

Another shift in doctrine came. Men began to stress the justice of God, and then to fear Him as a judge. This, combined with the loss of a clear understanding of God's personality, led the people to forget Him as their loving Father, and thus they began to turn to "saints" to fill the gap and act as intermediaries between God and man.

Even though some of the Reformers revived an interest in the love of God, they could not restore without revelation a correct and complete understanding of God's person.

This is the background behind the confusion in religion which led Joseph Smith to turn first to the Bible and then to prayer for an answer to his questions. Little did he know as he entered the grove that his simple prayer of faith would lead to the opening of a new dispensation of the Gospel and a restoration of the true knowledge of God.

As Joseph prayed, the powers of evil seized him. But exerting all his faith, Joseph secured release as the glory of God overwhelmed the influence of Satan.

[*Joseph reported that he saw*] *. . . two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other*—THIS IS MY BELOVED SON. HEAR HIM! (*Joseph Smith* 2:17.)

Several truths were revealed to young Joseph by this single experience: 1. God has power to overcome the influence of Satan. 2. The members of the Godhead are separate persons. 3. The Father and Son have actual bodies in whose image man was created. 4. Their glory and brightness defy all description, but Joseph was permitted to see them. 5. The Son operates under the direction of the Father. 6. People can pray to God without any intercessors and can receive an answer. All these truths were taught by the Bible but had been lost from the earth through apostasy.

This was truly a marvelous event. Even today hundreds of people (including this author) who visit the Sacred Grove are impressed with the spirit of joy and peace which is felt there and come away with a firmer testimony of the truthfulness of the Restored Gospel.

The Prophet Joseph Smith received many other revelations subsequent to 1820. In some of these the Lord made additional promises similar to that found in the *Epistle of James* 1:5:

Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. (Doctrine and Covenants 84:85.)

Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. (Doctrine and Covenants 112:10.)

Latter-day Saints are truly a blessed people. Not only do we have the benefit of a restored understanding of the nature of God, but we have new scriptures and promises enjoyed by no other people. Let us live up to the responsibility which accompanies these blessings. Let us learn to know and love our Father in heaven by prayer and by study of the scriptures. What a wonderful thing it would be to feel the closeness of the Lord in everything we do! This is our opportunity and privilege if we but prepare ourselves to enjoy it.

[1] B. H. Roberts, *Outlines of Ecclesiastical History*, fourth edition, 1924; The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah; page 189.
[2] B. H. Roberts, *Outlines of Ecclesiastical History*; page 190.
[3] B. H. Roberts, *Outlines of Ecclesiastical History*; page 191.

True Knowledge of the Trinity

WHAT THE BIBLE TEACHES	SOME TEACHINGS OF THE CHRISTIAN WORLD IN 1820	WHAT JOSEPH SMITH LEARNED IN THE FIRST VISION
Jesus said, ". . . Get thee hence Satan: . . . Then the devil leaveth him, . . ." (Matthew 4:10, 11.) God limits Satan's power to tempt mankind. (I Corinthians 10:13.)	While most accept the Bible, some question or deny the existence of a personal devil.	God has power to overcome the influence of Satan. (Joseph Smith 2:15-17.)
All three members in Godhead mentioned. (Matthew 3:16, 17; John 14:26; Acts 7:55, 56.) The Son often prayed to the Father. (Matthew 6:9; 26:39.)	Trinity consists of three persons in only one person: Nicene and Athanasian Creeds.	The members of the Godhead are separate persons: ". . . I saw two Personages, . . ." (Joseph Smith 2:17.)
Man and Christ in God's image. (Genesis 1:26, 27; Hebrews 1:1-3.) The Lord spoke with Moses face to face. (Exodus 33:11.) Various parts of body mentioned. (Exodus 33:22, 23; 24:10, 11.) Christ has resurrected body of flesh and bones. (Luke 24:36-39.)	Most churches teach that God is a spirit only, "without body, parts or passions."	The Father and Son have actual bodies in whose image man was created. (Joseph Smith 2:17.) (Father and Son have bodies of flesh and bone. The Holy Ghost has a spirit body only. Doctrine and Covenants 130:22.)
Christ's glory described as great brightness. (Matthew 17:1-8; Acts 9:3-8; Revelation 1:12-16.)	Because of God's glory, He could not have a body; no mortal could ever see Him nor bear His presence.	Brightness and glory of God and Christ ". . . defy all description, . . ." but Joseph was permitted to see them. (Joseph Smith 2:17.)
Christ acted under the direction of the Father. (John 4:34; 6:38; 8:28, 29; Luke 2:46-49.)	Because the Father and Son are only one God, Christ was God himself made flesh.	Under the direction of the Father, the Son answered Joseph's questions. (Joseph Smith 2:17-20.)
Christ commanded men to pray to the Father in His (Christ's) name. (John 16:23.) Christ only mediator between God and men. (I Timothy 2:5; Acts 4:12.)	Some believe in Saints as mediators between God and men; others stress personal relationship between God and man.	It is possible to pray to God without any intercessors and receive an answer. (Joseph Smith 2:26.)

The differences between the first and second columns show that true Biblical doctrines were lost through apostasy, making a restoration necessary. Similarities between the first and third columns show that Joseph Smith did restore the correct doctrines about God.

—Compiled by Richard O. Cowan.

Youthful Maturity

Congo has been big news this past year. Of all the dispatches coming out of that jumbled, jungle land, one particularly struck home to me. It was the report of the death of a 31-year-old American newsman in a skirmish between tribesmen and Congolese soldiers. I did not know him, Henry Noble Taylor. But I had, a few years ago, enjoyed a stimulating visit in our city with his father.[1]

Among the tributes to the young journalist was one from President Dwight D. Eisenhower. Another was an editorial in the Scripps-Howard newspapers which he represented. It said: "The career of Henry Taylor already was brilliant, demonstrating a seriousness of purpose and maturity of judgment far beyond his years."

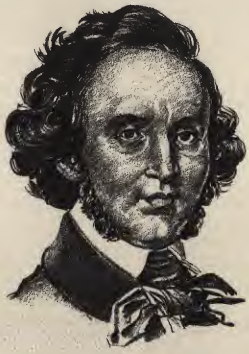
"Maturity of judgment far beyond his years," is a great tribute.

What makes a young man mature in judgment—have the ability to measure men and matters and movements with a broad, solid rule?

A remarkably mature young mind belonged to a nineteenth century German Jew. Son of a wealthy banker and grandson of a brilliant philosopher in the court of Frederick the Great, he was brought up in the Christian faith. He was a handsome youth: slender figure; big, black curls; dark, flashing eyes and a fetching smile. His mind and fingers twinkled like stars. At ten he began to compose music. At 13 he played his own public piano concerto. At 17 he conducted his own stirring overture to *A Midsummer Night's Dream.* He was dead at 39, with a loving family and the world of music deeply saddened at his passing.

Felix Mendelssohn was a genius in music. He also had a "maturity of judgment far beyond his years." When he was but 12, he visited the great Goethe. Felix wrote his mother this impression:

It does not strike me that the old gentleman's figure is imposing. He is not much taller than father; but his look, his language, his name — they are imposing. His hair is not yet white, his step is firm, his manner is mild. But the amount of sound in his voice is wonderful, and he can shout like ten thousand warriors.



FELIX MENDELSSOHN
Saw life "in the framework of eternity."

At 14, Felix found an almost forgotten manuscript at his teacher's home that touched him deeply. It had been written by another German whose body had lain in an unmarked grave for 70 years. At 20, courageous young Mendelssohn decided to put the complicated work before the public. It called for two sets of orchestras and choruses. It was Johann Sebastian Bach's *St. Matthew Passion.* Mendelssohn's performance of it was a resounding success. Once again, the German Jew had proved himself a master in music, a mature young man in measuring greatness — even that which others had overlooked.

Brilliant, handsome young Mendelssohn for years continued to be the darling of Europe's concert halls. But apparently he would not let the tumult of acclaim go to his head. Biographers explain why. And in their explanation is perhaps the key to his maturity far beyond his years. He had been taught in his home "to realize the littleness of man in the greatness of the universe." He had also been taught to see his hopes and his achievements "in the framework of eternity."[2]

Early maturity came to Felix Mendelssohn in a large measure, apparently, because he learned to weigh life continually on the scales of eternity as against the hour.

Mendelssohn's broad outlook no doubt was further strengthened by his study of Bach. On the margin of many of his scores, Bach scribbled: "To God alone the glory." Elbert Hubbard said of Bach: "He knew his kinship with divinity so well. . ."[3]

To realize continually that you are the child of God is to give you personal dignity. And dignity begets maturity.

The heaving world today, more than ever, seeks men and women with maturity of judgment. To help develop it, Felix Mendelssohn would probably suggest, with sweet music in his voice: continually see life in the broad framework of eternity, not forgetting who you really are — a child of God.

—*Wendell J. Ashton.*

(For Course 24, lesson of February 19, "Maturation"; and of general interest.)

[1]Henry J. Taylor, United States Ambassador to Switzerland and former network radio commentator.

[2]Henry Thomas and Dana Lee Thomas, *Forty Famous Composers*, Garden City, New York, Halcyon House, 1948, page 97.

[3]Elbert Hubbard, *Little Journeys to the Homes of Great Musicians*, East Aurora, Erie County, New York, Roycrofters, 1901, page 136.